

John H. Miller
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THE

RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY:

DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET FORTH IN
THE FORMULARIES OF THE WESTMINSTER DIVINE, AND
WITNESSED FOR BY THE

ASSOCIATE SYNOD OF NORTH AMERICA.

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Pastor of the First Associate Congregation, Philadelphia.

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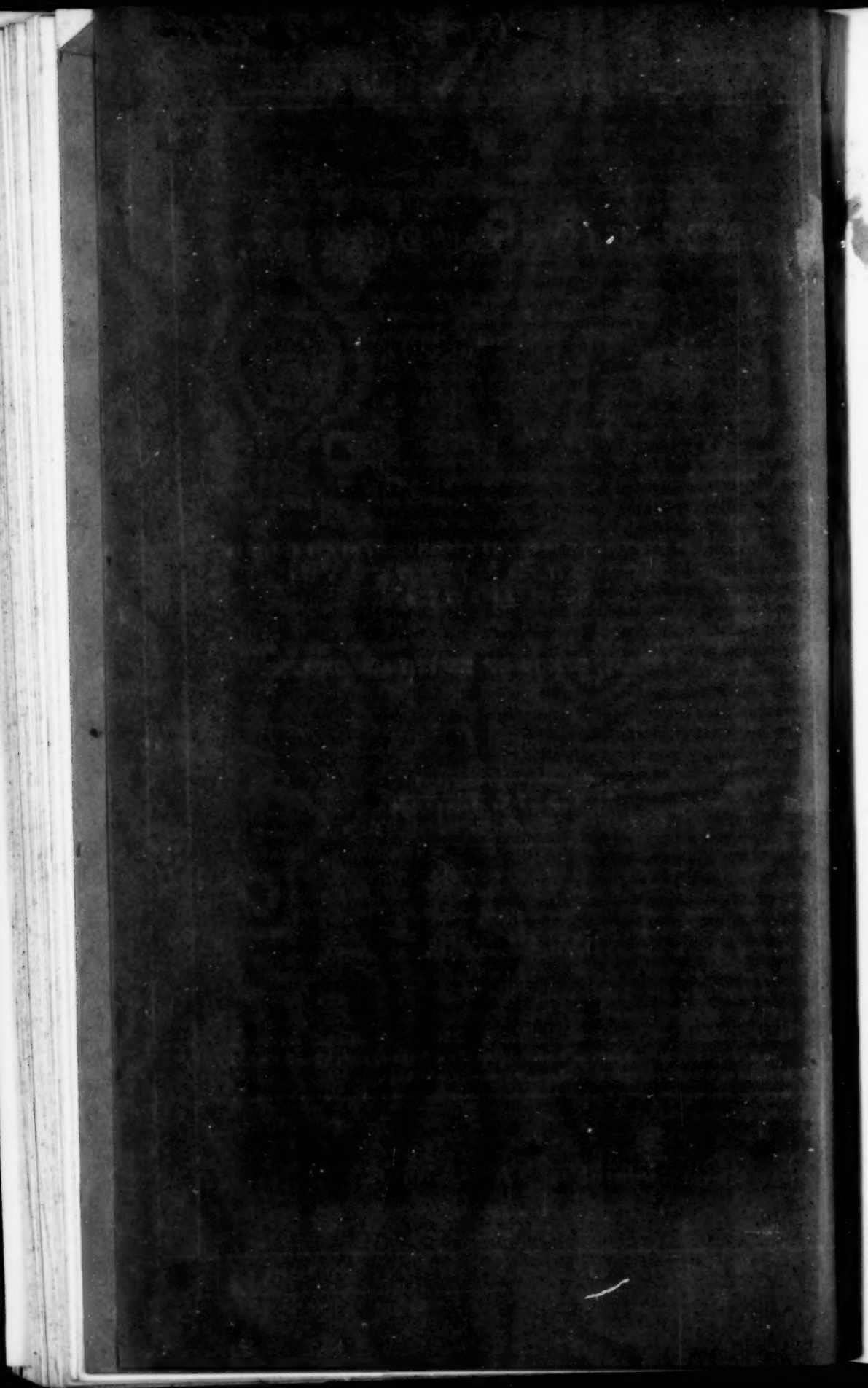
Trust with the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good
way, and walk therein, and ye shall find rest for your souls.—Isa. vi. 3.

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NOVEMBER, 1841.

On Polygamy.

It has been more than once alleged in the Monitor, though I believe not by the editor, that the law of Moses authorized polygamy, or the having of more than one wife or husband at the same time. Dr. Paley uses the following language in reference to this subject: "Whether simultaneous polygamy was permitted by the law of Moses seems doubtful."* Since it is punishable according to the laws of all countries called Christian, and is granted by professing Christians generally to be contrary to the New Testament; it might appear superfluous to say any thing on the subject. If, however, it be found on examination that the practice in question never obtained the sanction of the great Israelitish law-giver, then it must be considered an aspersion on his character to quote his authority in favour of it; or rather on God, who employed him to promulgate his will. It is not here meant, that it would have been contrary to any of the Divine perfections to sanction it; the Sovereign of the universe might, had he seen fit, have authorized polygamy, and abundantly blessed the parties living in it: but our inquiry now is, not what he *could* have done, but what he *has* done.

The proofs which some rely on to prove that it was sanctioned by Moses, are the examples of it among good men, under the Old Testament dispensation; secondly, the following texts of Scripture, Ex. xxi. 7—11; Lev. xviii. 18; Deut. xxi. 15. With regard to the examples alleged, it may be observed that we are never once told that they were Divinely approved: on the contrary the displeasure of the Supreme Sovereign seems to be stamped upon such connexions. What disquietude did the plurality of wives introduce into Jacob's family? Had it not been for the covetousness and deceit of his father-in-law, doubtless that good patriarch, like his pious and happy father, would have been "the husband of *but* one wife." What disorders of various kinds do we find among the children of David's different wives! What a decline in his religion was the consequence of Solomon's multiplying wives to himself! So far as the sacred word goes, he had but a single child to keep up his name from all his wives and concubines. Thus sterility was the mark of the Divine disapprobation. If the practice in question had the precept of

* Paley's Phil. book 3, part 3, c. 6.

Moses, it is likely that it would have had his example also, or the example of Aaron or some others to whom the law was first given in the wilderness. The amount of what may be said from these examples is, that the Lord, through his abundant mercy, did not disown persons as his servants, though they acted contrary to his revealed will in this particular, just as he now acknowledges persons as his own, notwithstanding their remaining unbelief, formality and worldly-mindedness.

With regard to those texts which are supposed by some to have authorized polygamy under the former dispensation, I remark that the one, Deut. xxi. 15, may be a little differently translated, according to the original, and then it will not give the least authority to this institution. Instead of reading the text, "If a man have two wives," let it be read in the past tense, according to the Hebrew, "If a man *has had* two wives," not at the same time, but successively; or thus, still more literally, "If," or "when there shall be," or "shall have been two wives to a man," &c. This rendering amounts to the same as the other; for a man must have had two wives and issue by them before the law could be applied. But even as the passage reads in our English bibles, it does not necessarily prove that the man was to have the two wives simultaneously; it leaves it doubtful whether he might have them thus, or successively, and even if it did prove that he had them at the same time, it would not prove that it was *right* for him to do so, but merely that he should not disinherit the first son of his first wife. With regard to the text Lev. xviii. 18, it is singularly misunderstood: it is supposed to sanction not only a plurality of wives at the same time, but also to authorize marriage with a sister-in-law, that is, the sister of a deceased wife. If the words rendered, "a wife to her sister," be rendered here, as they are Ex. xxvi. 3, 5, 6, 17, and Ezek. i. 9, 23, and iii. 13, "one to another," then the passage will prove a direct prohibition of polygamy; and thus translated, it will take away the only support which our translation affords for a man marrying the sister of his deceased wife. "Neither shalt thou take one wife to another to vex her—besides the other in her lifetime."*

The only remaining passage that seems to support the opinion that polygamy was lawful among the Israelites, is Ex. xxi. 7—11. By inspecting the Hebrew text, or Kethib, it will appear that our translators have omitted a word which entirely changes the sense of the passage, and that they have followed the Keri, or marginal reading. Now it is better to follow the received text, since the analogy of faith does not compel us to depart from it, but on the contrary, requires us, we think, to adhere to it. The word referred to being supplied, the text will read thus, "who hath *not* betrothed her." &c. This text, as it stands in the common translation, does not imply that the marriage with the maid-servant was consummated, but that she was betrothed, or espoused, to her master: this, however, was virtual marriage, as appears from the following places, Deut. xxii. 24; Matt. i. 18; and in this lies the force of the argument

* See a very able defence of this rendering of the passage in Gussetii Comment, L. Hebraic, p. 727; and in Arnold Lux in Tenebris in loc., and a very full discussion of the subject, in a work recently published, called the Hebrew Wife, by a member of the New York bar, named Dwight, a grandson, I think, of Dr. T. Dwight; and some papers in the Monitor several years ago.

for polygamy, that the maid-servant was virtually her master's wife, and that in ver. 8, he is said to have dealt deceitfully with her, that is, to have violated the engagements which he had come under in the espousals; and then, in ver. 10, he is supposed to take another wife.

The deceit referred to in ver. 8, does not consist in marrying the woman either virtually or explicitly, and then abandoning her, but in his not betrothing her, according to the engagements expressly or implicitly made to her father. See Gill, Scott, Henry, and Le Clerc on the place. On inspecting the common translation, it will be seen that the word "wife" is a supplement, and doubtless it is correctly made, but a farther supplement may be made thus: "If he take another for a wife," i. e., another than the maid-servant, whom her father expected her master would espouse; then let him do these three things, give her food, raiment, and perform her duty of marriage. The word translated duty of marriage, is not found elsewhere in scripture, neither is the root to which it is commonly referred found there, and this circumstance makes it the more difficult to determine its signification in the place before us. Two other words, however, apparently from the same root, are found, and they signify a habitation; and as we sometimes find more than one term, or two, from the same root, with the same general signification, we may understand the three terms to denote the same thing. Certainly we should have evidence besides any thing which the context affords, before we attach to it the signification which many do, viz: the use of the marriage bed. According to the above rendering, the passage will read thus: "Her food, her raiment and her habitation," or "place to dwell in shall he not diminish," or take away from her. Gussetius thinks the word is derived from a different root, and that it expresses general provision for her temporal wants, not embraced in the other words, but if the word be understood of the marriage bed, how can this be reconciled with the idea of letting her be redeemed? ver. 8. But supposing that our common translation is correct, it would not legalize polygamy, but merely show how a man was to act toward a woman whom he had espoused, and with whom he had violated that engagement, and this support which he was to give her would be a powerful restraint on him from entering into marriage with another, his estate would be encumbered, and he would be liable to the suspicion of not being a good man.

As there is danger of incest occurring from ignorance of the meaning of that text Lev. xviii. 18, especially as the civil law does not forbid it in some of the states, it may not be out of place to say a few words on it here.

The opinion that a man might marry the sister of his deceased wife rests solely on the supposition, that the relationship which is formed through any person, ceases to exist on the death of that person. In the case of those related by blood, this rule is evidently erroneous; otherwise a person would cease to be related to his grand-parents, if living at the death of his parents: so in regard to his brothers, sisters, &c. Thus the rule applies to more cases than its advocates desire; it must therefore be rejected as erroneous. Let us now try a rule of more, limited application, viz: That the relationship formed by marriage ceases to exist at the death of the per-

son through whom it was formed. But on what does this rule rest for its authority? Certainly it is not self-evident, neither is it susceptible of proof by reasoning, nor am I aware that its advocates ever allege any texts of scripture in its support. Some texts, however, shall now be adduced to show not only that it is unsupported by scripture, but that it is repugnant to the same. Thus in Lev. xviii. 14, the relationship formed by marriage is expressly recognised as existing after the death of the person through whom it came. The woman here spoken of is certainly supposed to be a widow, and yet she is expressly called the person's aunt, whose aunt she had been during her husband's life, and the continuance of this relationship after his death, through whom it came, is the reason given for the prohibition. In ver. 8, a woman is evidently supposed to remain a step-mother after the death of a man's father; for surely we are not to regard the precept as forbidding a man to marry a step-mother during his father's life, since a woman was not allowed to have more than one husband at the same time, whether these were related or not. Now if death dissolves the relationship contracted by marriage, where would be the sin in a man's marrying a woman who had formerly been his step-mother, but is now related to him neither by affinity nor consanguinity? To marry a step-mother after a father's death was considered so atrocious among the Gentiles, that it was not so much as named among them, and when it occurred in a single instance in the early Christian church, it brought on the offender the highest ecclesiastical censure, he was delivered over to Satan for the destruction of the flesh, 1 Cor. v. 1—5. Passing what might be said from ver. 15, we notice from the next verse, that a man is forbidden to marry a sister-in-law by his brother, after the death of the latter. Now as a man is more intimately related to his wife, than he is to his brother, he must be at least as intimately related to his wife's sister as he is to his brother's wife, during their lives; so he must be considered to be related to his wife's sister after the *death* of his wife, as intimately as he is to his brother's widow. Now if the continued relationship between him and the latter rendered their union unlawful, it would equally render his union unlawful with his deceased wife's sister. But is it contended that whilst the relationship between him and his brother's widow remains, the death of his wife has severed the ties which had connected him to her sister? Surely this is not true; for if death dissolves the relationship contracted by marriage in *one* case, certainly it does in *all* cases. The opinion that death dissolves the relationship in the case of a wife's sister doubtless receives great weight from the circumstance that the wife's sister often possesses the attractions of youth and beauty, and is unencumbered with children, while the deceased brother's wife frequently lacks these recommendations; and the remark has long since been made, that what people *wish* to be true, they easily persuade themselves *is* true. In ver. 17, a man is forbidden to marry one to whom he is more distantly related than he is to his deceased wife's sister; but passing what might be said on this, I notice in the book of Ruth, that the Moabitess is several times called the daughter-in-law of Naomi, after the death of the person through whom the relationship was contracted, and this proves incontestably the permanence of the

affinity contracted by marriage. The reason given in Lev. xviii. 18, applies to polygamy in general as well as to the marriage of two sisters at the same time, that is, the discord which would arise among the different wives. Witness the strife among Elkanah's wives, 1 Sam. i. If a man were to have a plurality of wives, we think that concord would be much *more* likely to be preserved between sisters than between strangers, since they are united by their relation to the same common parents, and other relatives, by their birth in the same place usually, by the same religious principles, by the same education, the same marriage portion, similarity of personal appearance, the same habits of expenditure, the same modes of doing work, &c. It is not meant that the advantage would *always* be in favour of the sisters in each of these particulars, but that it would be so more commonly than among persons not so related. If this view of the case be correct, it follows that the text in question gives no countenance to marriage with a deceased wife's sister: but even if it is not correct about the comparative amount of discord that would arise among a plurality of wives, whether related or not, still discords would arise among strangers, and to prevent this, among other reasons, the law was given; but to prevent it effectually not only among the wives but also their children, every man must "have his own wife," and be "the husband of" but "one wife," 1 Cor. vii. 2; 1 Tim. iii. 2, 12, and consequently the marriage against which we are contending would be incestuous.

Had polygamy been intended to be sanctioned by the Supreme law-giver, doubtless he having the residue of the spirit, would have made more than one wife for Adam at first, Mal. ii. 14—16. The close approximation to equality between the number of males and females born into the world is a clear indication of the unlawfulness of polygamy: if it were right for men to have more wives than one to each, it would have been also for a woman to have more than one husband at the same time, unless, with the false prophet of Mecca, we suppose that women are formed merely to minister to the pleasure of men. But our Lord tells the woman mentioned John iv. that her marriage with any but one husband was null and void, ver. 16—18. If the man who, without sufficient cause, should procure a divorce and marry another, was to be reputed an adulterer, would not the man who without the form of a divorce, should marry a plurality of wives at the same time be equally chargeable with this sin? Matt. v. 31, 32; and xix. 8, 9. But does any say that our Saviour is here giving a new law more strict than that given by Moses, we answer that this is a mistake; he is vindicating the law of nature and revealed or written law, from the corrupt interpretations which were given them by the Scribes and Pharisees. But lastly, the evil consequences which have always arisen from the practice in question, show that it never obtained a Divine sanction. Had the Divine authority interposed to make it right, doubtless the Divine blessing would have accompanied it to make it conducive to the happiness of those concerned in it. We cannot perhaps express the evils of this practice in better terms than we find used by Dr. Paley. "Polygamy," says he, "not only violates the constitution of nature, and the apparent design of the Deity, but also produces to the parties themselves, and to the public the fol-

lowing bad effects: contests and jealousy among the wives of the same husband, distracted affections, on the loss of all affection in the husband himself; a voluptuousness in the rich which dissolves all the vigour of their intellectual as well as active faculties, producing that indolence and imbecility both of mind and body, which have long characterized the nations of the East; the abasement of one half of the human species, who in countries where polygamy obtains, are degraded into mere instruments of physical pleasure to the other half; neglect of children, and the manifold, and sometimes unnatural mischiefs which arise from a scarcity of women. To compensate for these evils, polygamy does not offer a single advantage. In the article of population, which it has been thought to promote, the community gain nothing; for the question is not whether one man will have more children by five or more wives than by one; but whether these five wives would not bear the same or a greater number of children to five separate husbands. And as to the care of the children when produced, and the sending of them into the world in situations in which they may be likely to form and bring up families of their own, upon which the increase and succession of the human species in a great measure depend: this is less provided for and less practicable, where twenty or thirty children are to be supported by the attention and fortunes of one father, than if they were divided into five or six families, to each of which were assigned the industry and inheritance of two parents." Paley's *Philosophy*, Book 3, p. 3, c. 6. T.

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Is it lawful and safe not to use strong Drink?

MR. EDITOR,—I have just received and read the August No. of the *Monitor*. I am sorry to see that any one at this day should feel himself constrained to appear as the public apologist for the use of strong drink. The writer has brought forward a number of passages of scripture to show that wine is a blessing. Ergo, we ought to drink strong drink. A temperance man might show from scripture that "Wine is a mocker," and that "Strong drink is raging." That sometimes wine "will bite like a serpent, and sting like an adder." That it produces "wo," "sorrow," "contentions," "babblings," "wounds without cause," "redness of eyes," &c. Prov. xxi. 1, 2; xxiii. 29, 30, 31, and might draw the conclusion equally logical that there was some danger in the use of such an article. And, as a practical direction, might think it more prudent to abstain altogether from using an article that is capable of producing such effects.

Your correspondent, Mr. Editor, seems to have applied the same principles of interpretation to the case of the Rechabites: he alleges that, "it would be hard to prove that they were *not* a kind of superstitious monks, &c.," or that they were not "mendicant recluses, &c." It is generally accounted difficult to prove many kinds of negative propositions, but still, I would think it altogether as easy to find as good proof for this *negative*, as that writer has offered for the *affirmative*. He seems to consider it proof enough to conclude that they were not "men of wealth and importance to society," or they would not have been left in the land of Judah when the nation was carried captive to Babylon. I knew that Jeremiah, Jehovah's prophet had been left in the land as well as the Rechabites, but it had never occurred to me that either his *poverty* or his *want of importance to society*, had been the reason. And if the proof is

good and sufficient in the one case, why not in the other also? But if these Rechabites had been acting on "superstitious," or bad principles, it is something singular, that Jehovah should commend them so highly for it, and make them so important a promise. "Therefore, thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab, shall not want a man to stand before me for ever." Jer. xxxv. 19.

When I began I did not intend to notice this article so far as I have already done; but since I have gone so far, I invite the reader's attention to the concluding paragraph, in which, among a great variety of topics, such as the danger to which the "commercial" interests of England are exposed by the Chinese refusing to receive and eat the opium imported by the British merchants, and the fears which the writer entertains, that the Chinese will tread in "the footsteps of the Turk," some of which, I confess, I cannot very clearly comprehend, he seems to assume the position that the use of "stimulants of some description," is natural to man; and therefore it is necessary and right to use strong drink.

The apostle Paul seems never to have considered innate corruption any justification or even excuse for sin. Nor do I find any evidence to conclude, that he ever recommended the ordinary use of stimulants, either wine or strong drink, on account of natural propensity. Such things he rather considered among the lusts of the flesh, against which "we should war."

If we look into his writings, we will find a plan pointed out very different from that recommended by the apologist for strong drink, and to me, at least, Paul's plan of guarding against all evils as respects the use of wine and strong drinks, is much the more preferable. Our writer seems to think that we ought to abandon the use of alcoholic drinks, but in order to guard against any abuse of them, "We should act with those who have not the government of their own appetites in using them, as we do with children or indiscreet persons, who are in possession of a dangerous weapon, with which they may injure themselves or others; that is, TRY to remove it out of *their* reach, or persuade *them* to lay it aside." He seems to think if we have "*tried*" to remove it out of the reach of such, or tried to persuade them not to use it, that we have done our duty. "Am I my brother's keeper?" said Cain, meaning, I suppose, that he was not responsible for whatever might befall Abel. The apostle James thought it our duty to *pray* one for another, and if *watching* is to be joined to prayer, according to our Lord's direction, we should *watch* as well as pray for our brethren.

But Paul's plan for guarding against the evils of alcoholic drinks, which temperance people wish to follow up, is not to use them at all, unless in cases of unavoidable necessity, and where there would be positive sin in *not using* them. Paul says, Rom. xiv. 13, "But judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." And again, ver. 15, "If thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died." And again, ver. 21, "It is good neither to eat flesh, nor to *drink wine*, nor *any thing* whereby thy brother stumbleth, or is offended or made weak." Let the reader consult the whole passage, and also the following passages: 1 Cor. viii. 8—13; x. 31, 32; Matt. xviii. 6.

Any one who will carefully consider these passages with a judgment unbiassed by appetite, will conclude that it is a safe, yea, the *safest* way not to use it at all, and on account of the superior safety of this plan, it may justly be accounted the best way. It is not denied that it has been lawful to use alcoholic drinks even as a common beverage, and might again be so in certain circumstances; but it does not follow that it

would be expedient to do so. (1 Cor. vi. 12.) It is not denied but the saints of God under both the Old and New Testament dispensation have used such drinks, but such examples are not sufficient to justify a practice contrary to a plain scripture principle. And so far as examples of good men go, the principle laid down by the apostle Paul, is also not without highly respectable authorities. I may here again refer to the Rechabites, having among them some very respectable men; Jonadab was certainly so. Daniel would not defile himself with wine, Dan. i. 8. Not to say any thing about Samson, John the Baptist and others, who were Nazarites from their mother's womb. From the Divine approbation, either expressed or implied, in reference to the conduct of these men, it is evident that for ordinary purposes, it is not sinful to discontinue altogether the use of alcoholic drinks. A few more passages from God's book will show, that it is the declared duty of not a few to do so.

1. "It is not for kings and princes to drink wine or strong drink," Prov. xxxi. 5. The reason is given, "lest they drink, and forget the law, and pervert the judgment of any of the afflicted." In scripture language, "Kings and princes," include legislators, judges, governors, and high officers of state. The form of expression seems to intimate that they are totally to abstain.

2. Church officers should abstain from drinking at any time; or use but a very small quantity, viz. **MINISTERS** should not use it when they engage in the service of the sanctuary. Aaron and his sons for ever were prohibited, under the penalty of death, under the law, Lev. x. 9.

BISHOPS, or PASTORS, under the New Testament dispensation, are not to be given to the use of wine, and consequently not strong drink. 1 Tim. iii. 3.

DEACONS must not be given to much wine. 1 Tim. iii. 8.

ELDERS and bishops are prohibited. Tit. i. 5, 7.

3. Aged women should not be given to much wine, Tit. ii. 3: from the same verse it appears also that aged men should be sober and temperate. By another scripture rule they are required to be abstemious, when old: they should begin when young. Prov. xxii. 6.

4. Strong young men, are solemnly warned against the danger of the use of such drinks. Isa. v. 22.

From these plain restrictions, and even when it would seem to be allowable with the limitations of "not much," I think every candid person, man or woman, old or young, official, professional, or lay, will think with me and the temperance people generally, that it is safe and expedient not to use alcoholic drinks at all. It is safest to be wholly abstemious.

Wine is recommended, again, for its medicinal effects as a stimulant, for bodily debility, or consequent mental depression. Prov. xxxi. 6. And by Paul it was recommended to Timothy, and he was exhorted to take it as a tonic, or stimulant to the digestive organs, 1 Tim. v. 23. But notwithstanding these recommendations, I believe we may safely, and without sin, lay aside the medicinal use of wine, if the science of medicine, and improvements in the healing art, can provide us with a substitute equally efficacious and safe; while I admit the use of it in this way is still allowable and proper.

From these passages it is pretty plain that the drinking which meets the approbation of God, is but limited. There are three principles which I think they fully establish.

1. In things doubtful, always take the safest way. If it be doubtful whether our drinking be sinful or not, it is safest to abstain: this is not sinful, Prov. iv. 14, 15; and Thess. v. 22.

2. We ought to abstain from drinking when our doing so does not advance the glory of God, 1 Cor. x. 31.

3. Those to whom it is not forbidden ought not to drink when it would be an offence to others, Rom. xiv. 15—21; 1 Cor. x. 32; Matt. xviii. 6, —8; 1 Cor. viii. 1—13.

A FRIEND TO TEMPERANCE.

Reply to W.

It affords me pleasure to correct any errors into which I may have fallen. W. is right in making the remarks, though a little mistaken as to the cause. Our country has for a few years past been flooded with various discoveries for the promotion of the late societies of our times. Being a little too eager to hear a person who delivered a course of lectures in our place on temperance, I attended twice. He pretended to be conversant with the Hebrew, and consequently made several quotations. Not having a Hebrew Bible of my own, I availed myself of the benefit of a neighbouring minister's. We examined various places, but as I neglected to take notes, the passages had become blended in my memory. I am sorry that my essay was ever penned under such circumstances.

W. asserts that "its (*tyrosh*) true meaning is unfermented grape juice." The idea naturally suggested to the reader is, that this is contrary to my assertion; but in page 123, I say "that another word *ya-yen* means *the fermented*." Parkhurst, who is acknowledged to be a good Hebrew scholar, says "It is so called on account of its strongly intoxicating qualities, by which it does as it were, take possession of a man and drive him out of himself," according to that of Hosea iv. 11. But farther, I shall give a few extracts from the Biblical Repertory, Vol. xiii. No. 2. We are referred to Rees's Encyclopædia, Article wine. Where we have it remarked that wine is fermented after boiling as well as before, and under Art. Rhenish, *must*, which is said to be very intoxicating. Henderson on Wines, page 189, tells us that in preparing sweet wine of Spain, the *must* is often boiled, and the proportion of alcohol is increased. Julian, page 333, says the *must* is boiled to the consistence of a syrup. After this it is put in casks, where it is fermented enough to acquire the necessary degree of spirituousity. Mr. Smith, who has been a missionary in Palestine, in a letter says, "The wines in common use there are fermented, and do produce intoxication, and must is not used as a common beverage.

The land of Judah was to have an abundance of the juice of the grape to put into any or all the forms which might be useful as an article of food, a medicine or any other purpose to which they might appropriate it. Pliny, Columella, Varro, and Cato, all specify some culinary, or medical purposes to which the various preparations of wine were appropriated as distinct from the common use of wine. One great use of *must* was to strengthen weak wines. Some boil the *must*, reduce it two-thirds, then mix it with wine. That which is put into a *dalium* should not be drawn while it is fermenting, and has not advanced so far as to be converted into wine. The Greeks direct that when the grapes have been exposed to the rains, that the *must* be transferred to other vessels after it has undergone its first fermentation. Those writers above mentioned, give receipts to make almost every kind of wine. Take, for example, myrtle wine; Columella says, "When the *must* has ceased to ferment, take out the myrtle." Other wines were made in a similar manner, and derived their names from that which was mixed with them. Hence then, the "spiced wine of the juice of the pomegranate," was a fermented liquor. It appears that all wines were more or less fermented, and, consequently, contained more or less alcohol, the weakest supposed to con-

tain about thirteen per cent. Mr. Smith says he never found the boiled unfermented juice of the grape bearing the name wine or used as such.

Though W. performed a moral duty in exposing errors, yet I think his expression that unless P. was more correct in his other quotations he would gain but little upon his confidence, was not the best phrase he could have employed. Looking a second time at his sentence, "That they have not, (meaning fermented drinks,) under all circumstances, so far as I know, been accounted poisonous, or their use questioned," I was almost disposed to retaliate, until that farther reflection induced me to believe that his residence is in some section of the country where the new schemes which are propagated with so much warmth in other places have created but little excitement. For had he read some of the religious periodicals of our times, he would have read they were "a poison, a pure unmixed poison," that should be neither tasted, touched, handled, bought or sold, that it was impossible for God to approve a drink so vile and worthless, that those who drank them (almost if not altogether,) committed murder, &c.

With respect to the blessing pronounced by Jer. xxxv. 19, on the Rechabites, some, instead of the words in our translation, "Jonadab the son of Rechab, shall not want a man to stand before me for ever," read, "there shall not a man be cut off from Jonadab the son of Rechab." This last seems the more probable, as it was literally fulfilled; for they were left in the land of Palestine when Judah was carried away captive. Being destitute of landed possessions, and not being Jews, nor joining in war, they did not incur the vengeance of a victorious foe. They had fled to Jerusalem, for fear of the Chaldean army, and their example of filial obedience was such a service to God, they received a promise that none should be cut off, and that they should be permitted to dwell unmolested in the land. But on the supposition that our translation is accurate, it will not prove that the Rechabites stand before their Maker with acceptance, any more than that the reward of Egypt given to Nebuchadnezzar, mentioned Ezekiel xxix. 18—20, was on account of that wicked king's piety, yet the gift of Egypt to him was called his wages on account of the service he had rendered to God or wrought for him. Jehu received a promise in the same way, 2 Kings x. 30. Surely neither Jehu nor Nebuchadnezzar were righteous men, nor actuated by pure motives. I cannot discover that the blessings were spiritual which were promised to these Rechabites; but that they were temporal. I write for the sake of eliciting truth, and not for the sake of argumentation, or victory; and therefore, if in an error, would be glad to be corrected.*

PAREPIDEMOS.

David Brainerd.—The best and holiest men that have ever lived have often been those that have been most persecuted. "The carnal mind is enmity against God," and against those who most resemble him. The world could not endure the purity of the Lord Jesus Christ, but put him to death. The opposition which the human heart has to holiness, is the secret cause of all that persecution which has been poured upon the saints of God in every age. Few eminently holy men who have aimed at the reformation of their fellow men, have escaped persecution. The Rev. Baptist Noel, in his address at the Church Missionary Society, alludes to the Missionary Brainerd, in this connexion, in the following manner: "If

* * Our correspondent will perceive that we have omitted a few passages of his article, the substance of which was anticipated in our last number, under the head "The Wine Question."

ever there lived a man superior to all suspicion, or who had more enthusiastically devoted his heart and soul to the sacred cause of the extension of Christianity than another, a man who had devoted his property and his life to the work of the Lord, that man was Mr. Brainerd; and yet he, a faithful instructor of the people, and a sincere labourer in the vineyard of Christ, came into collision with individuals of the neighbourhood in which he was stationed, and had been designated as being engaged in a Popish plot, and with endeavouring to seduce the Indian population from their friendly feeling towards the English nation."

"If they call the master of the house Beelzebub, will they not much more those of his household?" The ministers of God have no reason to be discouraged because they are opposed, or because their names are cast out as evil. This has been the case always, and it will continue to be so, as long as this world remains under the power of the Evil One.—*Epis. Recorder.*

Infidelity's Triumph.—The Correspondent of the New York Observer, states that "there are reckoned in France every year, more than three thousand suicides." And skepticism has brought them to a premature grave; abandoning the Christian faith, they have sunk under the burdens of life, and sought in death a refuge from the ills that oppressed them. How clear the truth—"Men cannot separate themselves from God with impunity."

The same cause which operates so powerfully in France, is also at work among us. In this city ten or twelve cases of suicide occurred during the month of August. Let one of these cases serve as a specimen for the others.

When found, he was lying with a part of his head upon an open book, entitled "Montaigne's Essays," and the pistol beside him. He was thirty-five years of age, and unmarried. Three letters were found upon a table unsealed, one addressed to the Coroner, as follows:

MR. HEINTZLEMAN,

Dear Sir,—I wish it to be distinctly understood, that I am not labouring under insanity, hallucination or aberration of mind, but am in my senses, true reason and judgment. If I am not now sane, I never was sane in my life—of consequence, if you report me as above, for the sake of the clergy you will tell a deliberate lie. It is a satiety of existence, disgust for the world, a longing for repose, and contempt for men. I never asked to come here, I was thrust here, and most unquestionably have a right to go to sleep whenever I like.

I am yours, &c.

JOHN H. LEHR.

Thoughts for the Afflicted.

My afflictions are fewer than my sins, and lighter than my deserts.

My afflictions are as much the fruit of God's love as any of the bounties of his providence.

It gives no pleasure to God to see me suffer. "He doth not afflict willingly." If I am in heaviness there is a need for it.

Better people than I have had as sore trials, yet uttered no complaint.

Some things in the work of sanctification cannot ordinarily be attained without sorrow.

If I know nothing of the pains of earth, I shall hardly be well prepared for the joys of heaven.

There are few darker signs in the history of any professor of religion than freedom from affliction.

No one now in heaven regrets having gone there through great tribulation.

To murmur or complain even in heart only is sin; and the least sin is a greater evil than any conceivable amount of suffering.

Christ suffered much. I ought to be willing to follow him. "If we suffer with him, we shall also reign with him."

Meeting in Ireland in favour of the Church of Scotland.—A great meeting, (says the Belfast News Letter,) in favour of the Church of Scotland, in her struggle for non-intrusion of ministers into reclaiming congregations, and for spiritual independence, was held in Dr. Hanna's meeting-house, Rosmary Street, at seven o'clock on Tuesday evening. Dr. Cooke was called to the chair. In concluding his address, he said, "I should be glad, if all whom I delight to honour would honour my mother church; but if they do not, I will love her more than I love them, and defend her more." The speakers were the Rev. Wm. Gibson, Rev. Mr. Denham of Derry, Mr. Craig of Rothesay, Mr. Wallace of Derry, Counsellor Gibson, Mr. Candlish of Edinburgh, Mr. Morgan, Dr. Stewart, Dr. Dewar, and Dr. Brown. Resolutions strongly expressive of sympathy with the Church of Scotland, and determination to support her to the uttermost, were unanimously passed, and a petition to Parliament was resolved on.

Two John Wickliffes.—A foreign magazine mentions an extraordinary fact, but not the less true, that there were living at the same period two John Wickliffes—both born about the same time, both educated as ecclesiastics at Oxford, and becoming there the heads of houses, the one of Canterbury, the other of Baliol—both prebendaries, the one of Worcester, the other of Chichester—and both dying within a year of each other. This is the more remarkable, as the name of Wickliffe is a local one, and the only locality in England, bearing the name, is the village about six miles from the town of Richmond, in Yorkshire, where the Reformer is said to have been born in or about the year 1324. This fact may not only clear him from several apparent inconsistencies of conduct, but from the graver charge preferred by Anthony Wood, Dr. Fell, Bishop of Oxford, and other writers, that the zeal which he displayed in withstanding the errors of the Papacy was occasioned by nothing else than the loss of the wardenship of Canterbury Hall, Oxford, of which they say he was first deprived by Archbishop Langham, and finally by Pope Urban V., and that "what he afterwards did was merely out of revenge, and not at all of conscience, and that being a man of good parts, he exercised them to an evil end." Light is, however, thrown upon these matters by the discovery of the fact, that the Warden of Canterbury Hall and the Reformer are two distinct individuals, which is clearly and satisfactorily established in an article from which this is abridged.

The Cause of God and Truth.

SECTION XXV.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not?—MATT. xxiii. 37.

NOTHING is more common in the mouths and writings of the Armenians than this scripture, which they are ready to produce on every occasion, against the doctrines of election and reprobation, particular redemption, and the irresistible power of God in conversion, and in favour of sufficient grace, and of the free-will and power of man,* though to very little purpose, as will appear when the following things are observed.

1. That by Jerusalem we are not to understand the city, nor all the inhabitants; but the rulers and governors of it, both civil and ecclesiastical, especially the great Sanhedrim, which was held in it, to whom best belonged the descriptive characters of "killing the prophets," and "stoning" such as were "sent" to them by God, and who are manifestly distinguished from their "children;" it being usual to call such who were the heads of the people, either in a civil or ecclesiastical sense, *fathers*, Acts vii. 2 and xxii. 1, and such who were subjects and disciples, "children," xix. 44, Matt. xii. 27, Isa. viii. 16, 18. Besides, our Lord's discourse, throughout the whole context, is directed to the Scribes and Pharisees, the ecclesiastical "guides" of the people, and to whom the civil governors paid a special regard. Hence it is manifest, that they are not the same persons whom Christ would have gathered, who "would not." It is not said, "how often would I have gathered you, and you would not," as Dr. Whitby† more than once inadvertently cites the text; nor, "he would have gathered Jerusalem, and she would not," as the same author‡ transcribes it in another place; nor, "he would have gathered them, thy children, and they would not," in which form it is also sometimes§ expressed by him; but, "I would have gathered thy children, and ye would not," which observation alone is sufficient to destroy the argument founded on this passage in favour of free-will.

2. That the "gathering" here spoken of does not design a gathering of the Jews to Christ internally, by the Spirit and grace of God; but a gathering of them to him externally, by and under the ministry of the word, to hear him preach; so as that they might be brought to a conviction of and an assent unto him, as the Messiah; which, though it might have fallen short of saving faith in him, would have been sufficient to have preserved them from temporal ruin, threatened to their city and temple in the following verse—"Behold, your house is left unto you desolate:" which preservation is signified by the "hen gathering her chickens under her wings," and shows that the text has no concern with the controversy about the manner of the operation of God's grace in conversion; for all those whom Christ

* See Whitby, p. 13, 77, 162, 204, 222, 358; ed. 2. 13, 76, 158, 199, 216, 349; Remonstr. in Coll. Hag. art. iii. iv. p. 215; Act & Serip. Synodalia circa. art. iv. p. 64; Curcell. Relig. Christ. Instit. l. 6, c. 6, sect. 7, p. 370, and c. 13, sect. 5, p. 402; Limborch. l. 4 c. 13, sect. 7, p. 321.

† Whitby, pp. 13, 162, 201; ed. 2. 13, 158, 197.

‡ Ibid. p. 77; ed. 2. 76.

§ Ibid. p. 222; ed. 2. 216.

would gather in this sense were gathered, notwithstanding all the opposition made by the rulers of the people.

3. That the *will* of Christ to gather these persons is not to be understood of his divine will, or of his will as God; "for who hath resisted his will?" this cannot be hindered nor made void; "he hath done whatsoever he pleased:" but of his human will, or of his will as man; which though not contrary to the divine will, but subordinate to it, yet not always the same with it, nor always fulfilled. He speaks here as a man and "minister of the circumcision," and expresses a human affection for the inhabitants of Jerusalem, and a human wish or will for their temporal good, instances of which human affection and will may be observed in Mark x. 21, Luke xix. 41, and xxii. 42. Besides, this will of gathering the Jews to him was in him, and expressed by him at certain several times, by intervals, and therefore he says, "How often would I have gathered," &c. Whereas the divine will is one continued invariable and unchangeable will, is always the same, and never begins or ceases to be, and to which such an expression as this is inapplicable; and therefore, this passage of scripture does not contradict the absolute and sovereign will of God in the distinguishing acts of it, respecting election and reprobation.

4. That the persons whom Christ would have gathered are not represented as being *unwilling* to be gathered; but their rulers were not willing that they should. The opposition and resistance to the will of Christ were not made by the people, but by their governors. The common people seemed inclined to attend the ministry of Christ, as appears from the vast crowds which at different times and places followed him; but the chief priests and rulers did all they could to hinder the collection of them to him; and their belief in him as the Messiah, by traducing his character, miracles and doctrines, and by passing an act that whosoever confessed him should be put out of the synagogue; so that the obvious meaning of the text is the same with that of ver. 13, where our Lord says, "Wo unto you, scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in:" and consequently is no proof of men's resisting the operations of the Spirit and grace of God, but of obstructions and discouragements thrown in the way of attendance on the external ministry of the word.

5. That in order to set aside and overthrow the doctrines of election, reprobation, and particular redemption, it should be proved that Christ, as God, would have gathered, not Jerusalem and the inhabitants thereof only, but all mankind, even such as are not eventually saved, and that in a spiritual saving way and manner to himself, of which there is not the least intimation in this text; and in order to establish the resistibility of God's grace, by the perverse will of man, so as to become of no effect, it should be proved that Christ would have savingly converted these persons, and they would not be converted; and that he bestowed the same grace upon them he does bestow on others who are converted: whereas the sum of this passage lies in these few words, that Christ, as man, out of a compassionate regard for the people of the Jews, to whom he was sent, would have gathered them together under his ministry, and have instructed them in the knowledge of himself as the Messiah; which, if they

had only notionally received, would have secured them as chickens under the hen from impending judgments which afterwards fell upon them; but their governors, and not they, *would not*, that is, would not suffer them to be collected together in such a manner, and hindered, all they could, their giving any credit to him as the Messiah; though had it been said *and they would not*, it would only have been a most sad instance of the perverseness of the will of man, which often opposes his temporal as well as his spiritual good.

SECTION XXVI.

The parable of the talents.—MATT. XXV. 14—30.

1. It is not to be concluded from this parable, that sufficient grace is given to all men, by which they may be saved if they will. For,

1. All men are not designed by the *servants*, to whom the talents were committed: these are not all Christ's servants, nor so called; much less with an emphasis *his own servants*. No more can be included under this character here than belong to *the kingdom of heaven*, the visible gospel church-state, the subject of this parable, which does not consist of all mankind; yea, even all the elect of God are not intended; for though they are the servants of Christ, and his own servants, whom the Father has given him, and he has purchased by his blood, and subjects to himself by his grace, yet all that come under this character here, were not such; for one of them is represented as a "wicked and slothful servant," and to be justly "cast into outer darkness;" but the servants of the "man travelling into a far country," meaning Christ, are the ministers of the gospel, who are, in a peculiar sense, the servants of Christ; and who, whether faithful or slothful, are in a lively manner described in this parable, which is a distinct parable from that which is delivered in the preceding part of this chapter; for as that gives an account of the several and different members of the visible church, so this of the several and different ministers in it; and being spoken to the disciples, was an instruction, direction, and caution to them, and not only to them, but is so to all the ministers of the word in succeeding ages.

2. Sufficient grace is not intended by the *talents*, but gifts; and these not merely the gifts of natural and acquired knowledge, of wealth, riches, and honour, of the external ministry of the word, gospel ordinances, and opportunities of enjoying them; but spiritual gifts, or such as fit and qualify men to be preachers of the gospel, as appears from the *name talents*, these being the greatest gifts for usefulness and service in the church, as they were the greatest of weights and coins among the Jews; from the *nature* of them, being such as may be improved or lost, and for which men are accountable; from the *persons* to whom they were delivered, the servants of Christ; from the *time* of the delivery of them, when Christ went into a far country, into heaven, when he ascended on high, and received gifts for men, and gave them to men; and from the *unequal distribution* of them, being given to some more, and to others less; all which perfectly agree with ministerial gifts. Now these may be where grace is not; and if they are to be called grace because freely given, yet they are not given to all men, and much less unto salvation, for men may have these and be damned. See Matt. vii. 22, 23; 1 Cor. xiii. 1, 2. And therefore,

II. It is not to be established from hence that man has a power to improve the stock of sufficient grace given him,* and by his improvement, procure eternal happiness to himself; since such a stock of grace is not designed by the talents, nor is it either implanted or improved by man; nor does the parable suggest that men, by their improvement of the talents committed to them, do or can procure eternal happiness. *Good and faithful servants* are indeed commended by Christ, and he graciously promises great things to them, which are not proportioned to their deserts; for whereas they have been "faithful over a few things," he promises to make them "rulers over many things," and bids them enter "into the joy of" their "Lord;" into the joy which he of his grace and goodness had provided for them, and not which they had merited and procured for themselves.

III. It is not to be inferred from hence that true grace once given or implanted may be taken away or lost; for the parable speaks not of what is wrought and implanted in men, but of goods and talents, meaning gifts, bestowed on them, committed to their trust, and received by them; which may be lost, or taken away, or be wrapped up in a napkin, and lie useless by them; when true grace is the incorruptible seed which never dies, but always remains that good part which will never be taken away nor lost, but is inseparably connected with eternal glory.

SECTION XXVII.

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace: but now they are hid from thine eyes.—LUKE XIX. 41, 42.

THESE words are often made use of to disprove any decree of reprobation in God, Christ's dying intentionally, for some only, the disability of man, and in favour of a day of grace. But,

1. It should be observed that they are not spoken of all mankind, only of Jerusalem and its inhabitants, and regard not their spiritual and eternal salvation, but their temporal peace and prosperity; and therefore ought not to have a place in our controversies about these things. That the words relate only to Jerusalem and the inhabitants thereof, will not be disputed; and that they design their temporal prosperity, which Christ was concerned for, and was almost at an end, appears from the following verses, 43, 44: "For the days shall come upon thee," &c. Add to this, this one observation more, that Christ here speaks as a man, expressing his human affection for the present temporal good of this city, as is evident from his *weeping* over it on his near approach to it. Hence,

2. There is no foundation in this text for such an argument as this:†—"Christ here taketh it for granted that the people of Jerusalem, in the day of their visitation by the Messiah, might savingly have known the things belonging to their peace. Now, either this assertion, that they might savingly have known these things, was according to truth: or his wish, that they had thus known the things belonging to their peace, was contrary to his Father's will and decree; which is palpably absurd. And seeing the will of

* Vid. Whitby, pp. 30, 175: ed. 2. 30, 171.

† Whitby, p. 13, 14, 236, 237; ed. 2. 13, 14, 231.

Christ was always the same with that of his Father, it follows also that God the Father had the same charitable affection to them; and so had laid no bar against their happiness by his decrees, nor withheld from them any thing on his part necessary to their everlasting welfare." But it was not their everlasting welfare; or that they might savingly know the things which belong to eternal peace, but their outward prosperity, which he as a man, and one of their own nation, was concerned for; and such a human compassionate regard for them he might have and show, notwithstanding any decree of his Father's respecting the eternal state of some or all of these people, or any other part of mankind. It does not follow that, because Christ as a man had a charitable affection for the inhabitants of Jerusalem, God the Father bore an everlasting love to them; or, because he showed his good-will to their temporal welfare, that the Father had at heart their eternal salvation. Christ's human affections and will were not always the same with his Father's: he beheld the young man mentioned by the evangelist,* "and he loved him," as man; but it does not follow from hence that God the Father loved him, and gave him or did every thing necessary to his everlasting welfare. The sufferings and death of Christ were absolutely and peremptorily decreed by God, and yet Christ as man desired that, if it was possible, the cup might pass from him; and so he might wish as man for the temporal happiness of this city, though he knew that "the desolations determined would be poured upon the desolate,"† both in a temporal and spiritual sense; and yet his tears over them are tears of charity and true compassion, and not crocodile's tears, as they are impiously called,‡ on a supposition of God's decree of reprobation, or act of preterition. Hence,

3. We shall not meet with so much difficulty to reconcile these words to the doctrine of particular redemption, as is suggested.§ when it is said, "You may as well hope to reconcile light and darkness, as these words of Christ with his intention to die only for them who should actually be saved;" unless it can be thought irreconcilable, and what implies a contradiction, that Christ as man should wish temporal good to the inhabitants of Jerusalem, and yet not intentionally die for all mankind: should he intentionally die for them who are not actually saved, his intentions would be so far frustrated, and his death be in vain.

4. It does not follow from hence that, because these people might have known the things which belonged to their temporal peace, though they were now in a judicial way hid from their eyes, therefore men may of themselves, and without the powerful and unfrustrable grace of God working upon their hearts, and enlightening their understandings, know the things that belong to their spiritual and eternal peace, seeing it is said of natural men, "the way of peace they have not known;"|| and could these words be understood of the things belonging to spiritual and eternal peace, they would only prove that these Jews had the means of the knowledge of them, which they despising, God had given them up to blindness of heart; and so Christ's words are to be considered, not so much as pitying

* Mark x. 21.

† Dan. ix. 26, 27.

‡ Curcellæi Relig. Christ. Inst. l. 6, c. 6, sect. 7, p. 470, and c. 13, sect. 5, p. 402.

§ Whitly, p. 162; ed. 2. 158.

|| Rom. iii. 17.

them, but as upbraiding them with their ignorance, unbelief, neglect, and contempt of him, his miracles, and his doctrines; therefore God was just, and they inexcusable.

5. The time in which Christ was on earth was indeed a day of light, of great mercies and favours, to the Jews; but it does not follow that, because they had such a time, therefore all men have a day of grace, in which they may be saved if they will. Besides, the phrase "this thy day," may respect "the time of her" (Jerusalem's) "visitation," ver. 44, which was a day of vengeance, and not of grace, that was hastening on, and near at hand, though hid from her, and was the occasion of Christ's compassionate tears and wishes.

SECTION XXVIII.

The same came for a witness, to bear witness of the light, that all men through him might believe.—JOHN i. 7.

A CONSIDERABLE argument in favour of the extent of Christ's death to all men is thought to arise from the obligation which is, and always was, upon all persons to whom the gospel is or was revealed to believe in Christ, that he came to save them and died for them; for if he died not for them, they are bound to believe a lie; and if condemned for not believing, they are condemned for not believing an untruth.* I observe,

1. That the argument is most miserably lame and deficient. The thing to be proved is, that Christ died for every individual man and woman that have been, are, or shall be in the world. The medium by which this is attempted to be proved is, the obligation that lies on such to whom the gospel is revealed, to believe that Christ died for them; and the conclusion is, that therefore Christ died for all men. Now the gospel has not been nor is it revealed to all men, only to some; wherefore was there any truth in the medium, the conclusion would not follow. The argument stands thus: all men to whom the gospel is revealed are bound to believe that Christ died for them; some men have the gospel revealed to them, therefore Christ died for all men. The weakness and fallacy of such an argument must be seen by every one: a most miserable argument this, which proceeds upon a partial revelation of the gospel to a universal redemption. I observe,

2. That the obligation to believe in Christ, and so the faith to which men are obliged, are in proportion, and according to the nature of the revelation of the gospel, which obliges them. Now the gospel revelation is either external or internal: the external revelation is by the word, and the ministry of it; which, respecting Christ, lies in these things, that he is really and properly God and truly man; that he is the Son of God, and the Mediator between God and men; that he is the Messiah, who is actually come in the flesh; that he died and rose again the third day; is ascended into heaven, and sits at the right hand of God, and will come a second time to judge the world in righteousness; and that by his obedience, sufferings, and death, he is become the Saviour of sinners, and that none can be saved but by him. Now let it be observed, that this revelation is

* Whitby, p. 143, 144, 146; ed. 2. 140—142.

general, and not particular, and does not necessarily oblige persons to whom it comes to believe that Christ is their Redeemer and Saviour, and that he died for them particularly, though the Spirit of God may and does bless it to many for the begetting special faith; and it may and does lay a general foundation for special and appropriating acts of that grace, yet it only requires an historical faith, or bare assent to the truth of the said propositions. Now such a faith is not saving; men may have this, and yet be damned; yea, the devils themselves have it. It follows that men may be obliged to believe, and yet not to the saving of their souls, or that Christ died for them. Besides, this revelation is not made to all men; and therefore all men, such as Indians and others, are not obliged to believe in Christ, nor even to give a bare assent to the truth of the above said things, much less to believe that Christ died for them; and indeed, "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" And perhaps all are not obliged to believe who live in a land where this revelation does come; as those who have not their natural reason and hearing, or the due and proper use and exercise of the same, such as infants, idiots, madmen, and those who are entirely deaf; only such to whom this revelation is made, and are capable of hearing and understanding it, are obliged to have faith in Christ by it, as were the Jews of old, who were condemned for their unbelief, not because they did not believe that Christ died for them, to which they were not obliged, but because they did not believe him to be God, the Son of God, the true Messiah, and Saviour of sinners. The internal revelation of the gospel, and of Christ through it, is by "the Spirit of wisdom and revelation in the knowledge of him;" whereby a soul is made sensible of its lost state and condition, and of its need of a Saviour; is made acquainted with Christ as the alone Saviour, both able and willing to save to the uttermost all that come to God by him; whence it is encouraged to venture on him, rely upon him, believe in him to the saving of it: now such a one ought to believe, and none but such, that Christ died for them. This faith all men have not; it is the faith of God's elect, the gift of God, the operation of his Spirit, and the produce of almighty power.

Now, according to the revelation is the faith men are obliged to, and what is produced by it: if the revelation is external, or the gospel comes in word only, the faith men are obliged to is only an historical one, nor can any other follow upon it; and that Christ died for every individual man is no part of the revelation. If the revelation is internal, a special spiritual appropriating faith is the result of it; but then this revelation is not made to all men, nor are God's elect themselves, before conversion, bound to believe that Christ died for them; and when they are converted, to believe that Christ died for them is not the first act of special faith; it is the plerophory, the full assurance of faith, to say, "He hath loved me, and hath given himself for me."† Hence,

3. Since there is not a revelation of the gospel made to all men, and all men are not bound to believe in Christ, much less to believe that Christ died for them; it follows that no such absurdity can attend the denial of universal redemption, that some more are bound

* Rom. x. 14.

† Gal. ii. 20.

that he was the Messiah, yet not means sufficient to salvation; for to believe a lie; nor will it be the condemnation of the heathens that they believe not in Christ, but that they have sinned against the light, and broken the law of nature; nor will any persons enjoying a revelation be condemned for not believing that Christ died for them, but for the breach of God's laws, and neglect and contempt of his gospel; nor is there any danger of any one person's believing a lie, since all those who do truly believe in Christ, and that he died for them, shall certainly be saved, which is the fullest proof that can be of his dying for them. Christ's dying for an unbelieving Christian, and a Christian being under a condemnatory decree, are unintelligible phrases, mere paradoxes, and contradictions in terms.*

4. John the Baptist's bearing witness of Christ, the light, and true Messiah, "that all men through him might believe," respects not all the individuals of human nature, since millions were dead before he began his testimony, and multitudes since, whom it never reached; nor can it design more than the Jews, to whom alone he bore witness of Christ; the faith which he taught, and required by his testimony, was not to believe that Christ died for them, who as yet was not dead, but an assent unto him as the Messiah. This was *the work*, will and command of God, "that they should believe on him," in this sense, "whom he had sent." This is what Christ often called for from them, declaring, that if they believed not that he was the Messiah, they should die in their sins; and this was what the Spirit of God "reproved the world of the Jews" for, by bringing down the wrath of God in temporal ruin and destruction upon their persons, nation, city, and temple. Since then this text, with multitudes of others, which speak of believing in Christ, only regards the people of the Jews, and designs only a bare assent to him as the Messiah, which would have preserved that people and nation from temporal ruin; it does not follow that all men are bound to believe in Christ, that he died for them, and consequently can be of no service to the doctrine of universal redemption.

SECTION XXIX.

But these things I say, that ye might be saved.—JOHN v. 34.

THIS passage of Scripture is often produced† as a proof of Christ's serious intention to save some who are not saved, to whom he gave sufficient means of salvation, which they refused; and consequently that his Father had made no decree, whereby they stood excluded from salvation; that he did not die intentionally only for such who are actually saved, and that the work of conversion is not wrought by an irresistible and insuperable power. To which I reply,

1. It is certain that the Jews, to whom Christ here speaks, had not means sufficient to salvation; for though the testimonies of his Father, of John the Baptist, and of his own works and miracles, which he produced, were proper means to induce them to believe

* Whitby, p. 146; ed. 2. 142.

† Remonstr. in Coll. Hag. art. iii. iv. p. 216; Act. Synod. p. 81; Curcell. l. 6, c. 13, sec. 6, p. 402; Limborch. l. 4, c. 13, sect. 13, p. 373; Whitby, p. 13, 73, 135, 162; ed. 2. 13, 72, 132, 158.

to salvation, an internal work of grace, the regeneration of the Spirit, are absolutely requisite and necessary; without which no man can be saved. Now it is evident, that they wanted these, since they had not the love of God in them, ver. 42; nor his word abiding in them, ver. 38; nor so much as the knowledge of Christ's divinity, or of his being the true Messiah. ver. 18.

2. It is taken for granted, that these words regard a spiritual and eternal salvation; whereas they may very well be understood of a temporal one; and the sense of them be this; "these things I say," that is, these testimonies of my Father, and of John, I produce, not so much for my own honour and glory, as for your good; that ye, through these testimonies of me, may believe that I am the true Messiah, and so be *saved* from the temporal ruin and destruction, which will otherwise come upon you and your nation, for your disbelief, neglect, and contempt of me. But,

3. Admitting that Christ spoke these words with a view to the spiritual and eternal salvation of his audience; it should be observed, that he is here to be considered as a preacher, a minister of the circumcision, sent to the lost sheep of the house of Israel, for whose welfare he had a compassionate regard and concern; and therefore published the things concerning his person, office, and grace, indefinitely to them all, that he might gain some, not knowing as man, though he did as God, who were chosen, and who were not; which consideration of him is neither injurious to God nor to him.

4. It will be difficult, if not impossible, to prove that the persons to whom Christ spoke these words, were not eternally saved; though at the present time they were unbelievers, and destitute of the grace of God, yet might hereafter be converted and enabled to go to Christ for life and salvation; or at least, there might be some among them who were the elect of God, and sheep of Christ; for whose sake Christ might express himself in this manner, in order to bring them to the knowledge of him, and salvation by him; and therefore do not militate either against any decree or act of preterition passed by God, respecting any part of mankind, or the doctrines of particular redemption and unfrustrable grace in conversion.

SECTION XXX.

And ye will not come to me, that ye might have life.—JOHN v. 40.

THESE words are usually cited together with the former, and are urged for the same purposes; particularly to show that Christ seriously intended the salvation of such who would not come to him for it; and that man does not lie under any disability of coming to Christ for life; did he, his not coming to Christ would not be criminal in him; nor would he be blame-worthy for what he could not help.* To which I answer,

1. That what Christ intends, he intends seriously; but it does not appear from these words, that he did intend the salvation of these persons who would not come to him, but rather the contrary; since they look more like a charge exhibited against them, for their neglect

* Whitby, p. 52, 73, 358; ed. 2. 51, 72, 349.

of him, as the way of life and salvation, and trusting to the law of Moses, and their obedience to it, and therefore did not receive him, or believe in him; and though Christ declined bringing in an accusation directly and in form against them, yet he acquaints them that there was one that accused them, even Moses, in whom they trusted; and therefore their future condemnation would be justifiable upon their own principles, and by the very writings they had such an opinion of; since these testified of him, and of eternal life by him, which they rejected.

2. These words are so far from being expressive of the power and liberty of the will of man to come to Christ, that they rather declare the perverseness and stubbornness of it; that man has no desire, inclination, or will, to go to Christ for life; but had rather go any where else, or trust to any thing else, than to him. Man is "stout-hearted," and "far from the righteousness" of Christ, and submission to it; is not "subject to the law of God," nor the gospel of Christ; nor "can he be," till God works in him both "to will and to do of his good pleasure;" or until he is made "willing in the day of his power." No one "can come to Christ, except the Father draw him;" nor has he a will to it, unless it be wrought in him.

3. Though man lies under such a disability, and has neither power nor will of himself to come to Christ for life; yet his not coming to Christ, when revealed, in the external ministry of the gospel, as God's way of salvation, is criminal and blame-worthy; since the disability and perverseness of his will are not owing to any decree of God, but to the corruption and vitiosity of his nature, through sin; and therefore, since this vitiosity of nature is blame-worthy; for God "made man upright," though "they have sought out many inventions," which have corrupted their nature; that which follows upon it, and is the effect of it, must be so too.

SECTION XXXI.

And I, if I be lifted up from the earth, will draw all men unto me.—JOHN xii. 32.

THOUGH this text is not produced by the principal writers in the Arminian controversy, nor by the Remonstrants formerly, nor by Curcellæus, nor by Limborch, nor by Whitby of late; yet inasmuch as it is urged by others,* in favour of universal redemption, that he who draws all men to him by his death, must needs die for all men; it will be proper to consider the import of it, and the argument upon it. And,

1. It is certain, that the death of Christ, and the very kind of death he should die, is intimated by his being "lifted up from the earth;" since the evangelist observes in the next verse, that "this he said signifying what death he should die;" and it must be owned, that the "drawing of all men to Christ," is here represented as a fruit of his death, or as what should attend it, or follow upon it: "and I, *εαν υψωθω*, when I am lifted up from the earth, will draw all men to me." And therefore,

* Vid. Polani Syntag. Theolog. l. 6, c. 18, p. 398.

2. The sense of these words pretty much depends on the meaning of the word *draw*: which either designs a collection of a large number of people to him, and about him, when he should be lifted on the cross, some against, and others for him; some to reproach, and others to bewail him; or rather of "the gathering of the people to him," through the ministry of the apostles; and so of their being enabled, through the power of divine grace, to come unto him, and believe on him for eternal life and salvation; for all those whom God has loved with an everlasting love, and Christ has died for, are sooner or later, "with loving-kindness drawn unto him;" in this sense Christ uses the word in this gospel;* "no man can come unto me, except the Father which hath sent me draw him." Now,

3. It is most evident, that all men, that is, every individual of human nature, every son and daughter of Adam, have not faith, are not drawn, or enabled to come to Christ, and believe in him. There were many of the Jews who would not, and did not "come to" Christ, that they "might have life;" who, instead of being drawn to him in this sense, when lifted up on the cross, vilified and reproached him; nay, at this time, here was a *world* spoken of in the preceding verse, whose *judgment*, or condemnation, was now come; and besides, there was then a multitude of souls in hell, who could not nor never will be drawn to Christ; and a greater number still there will be at the last day, to whom, instead of drawing them to him in this gracious way and manner, he will say,† "Depart from me, ye workers of iniquity." Christ died, indeed, for all men who are drawn unto him; but this is not true of all men that are, were, or shall be in the world. Add to this that the word *men* is not in the Greek text; it is only *παντας*, *all*; and some copies read *παντα*, *all things*;‡ so Austin read it formerly, and so it was read in an ancient copy of Beza's. But not to insist on this;

4. By "all men," is meant some of all sorts, all the elect of God, "the children of God, that were scattered abroad;§ and particularly the Gentiles as well as the Jews, as Chrysostom and Theophylact|| interpret the words; which interpretation is perfectly agreeable with ancient prophecy; that when Shiloh was come,¶ "to him should the gathering of the people," or "Gentiles, be;" and with the context, and occasion of these words, which was this; "certain Greeks" that were "come up to worship at the feast," desired to "see Jesus:" of which when he was apprized by his disciples, he answered, that "the hour was come" in which he "should be glorified," and that as a "corn of wheat falls into the ground and dies," so should he: and though he tacitly intimates, that it was not proper to admit these Greeks into his presence now, yet when he was "lifted up from the earth," or after his death, his gospel should be preached to them as well as to the Jews; and that large numbers of them should be drawn unto him, and brought to believe in him; agreeable to which sense of the words is Dr. Hammond's paraphrase of them: "And I being crucified, will, by that means, bring a great

* John vi. 44.

† Matt. vii. 23, and xxv. 41.

‡ Vid. Beza in loc.

§ John xi. 52. The Persic version, in Lond. Bibl. Polyglott, reads the words thus: "And I, when I am lifted up from the earth, will draw my friends unto me."

|| In Beza in loc.

¶ Gen. xlix. 10; Isa. xi. 10.

part of the whole world to believe on me, Gentiles as well as Jews." And to the same purpose is the note of Dr. Whitby on the text.

SECTION XXXII.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.—Acts iii. 19.

It is concluded from hence,* that repentance and conversion are in the power of men, and not wrought by the unfrustrable grace of God; that there is no such thing as an absolute election, nor special redemption of particular persons; since all men are exhorted to repent and be converted, and that in order to procure the remission of their sins. But,

1. It should be observed, that repentance is either evangelical or legal, and this either personal or national. Evangelical repentance is not in the power of a natural man, but is the gift of God's free grace. Legal repentance may be performed by particular persons, who are destitute of the grace of God, and by all the inhabitants of a place, as the Ninevites, who repented externally at the preaching of Jonah, though it does not appear that they had received the grace of God, since destruction afterwards came upon that city for its iniquities; and such a repentance these Jews are here exhorted to, on the account of a national sin, the crucifixion of Christ, with which they are charged, ver. 14—18, and in the guilt and punishment of which they had involved themselves and all their posterity, when they said, "His blood be upon us, and upon our children."† Likewise the conversion here pressed unto us, is not an internal conversion of the soul to God, which is the work of Almighty power, but an outward reformation of life, or a bringing forth fruit in conversation meet for the repentance insisted on. Besides, exhortations to any thing, be it what it will, do not necessarily imply that man has a power to comply with them. Men are required to believe in Christ, to love the Lord with all their heart, to make themselves a new heart and a new spirit, yea, to keep the whole law of God; but it does not follow that they are able of themselves to do all these things. If, therefore, evangelical repentance and internal conversion were here intended, it would only prove that the persons spoken to were without them, stood in need of them, could not be saved unless they were partakers of them, and, therefore, ought to apply to God for them.

2. These exhortations do not militate against the absolute election nor particular redemption of some only, since they are not made to all men, but to these Jews, the crucifiers of Christ; and were they made to all men, they should be considered only as declarations of what God approves of, commands, and requires, and not what he wills and determines shall be; for then all men would repent and be converted; "for who hath resisted his will?" Besides, in this way God may and does bring his elect to see their need of repentance, and to an enjoyment of that grace, and leaves others inexcusable.

* Limborch, l. 4, c. 13, sect. 16, p. 374; Whitby, p. 70, 88, 153; ed. 2. 69, 87, 149.

† Matt. xxvii. 25.

The State of the Church.

THAT the present state of the Associate Church is trying and critical, will scarcely be denied by any of her true friends. To attempt evasion or concealment of evil is not to remove it. To say peace, peace, when we see the sword already drawn, is treachery. Not to attempt the removal of evils which threaten our destruction is pusillanimity. Any attempt, however, to remove these evils without a thorough knowledge of them and of the true remedy, is folly and weakness, and can only aggravate them. Whatever is attempted for the purification of the church, must be divested of all personal considerations, must possess a single eye to the glory of God, and must be the spontaneous effusion of an honest heart touched by the Spirit of God. Has our Zion no such friend among all her sons in this day of her calamity? None has yet appeared. The minds of men have been chafed with angry controversy, and soured by personal injuries. Enemies have wounded us, and we have been too much excited by their unreasonable and wicked conduct; have not sufficiently regarded the Lord's hand in these instruments of his fatherly displeasure; but instead of humbling ourselves before the mighty power of God, and leaving our enemies in his hand, who has said, "Vengeance is mine, I will repay," we have been too much disposed to fight them with their own unhallowed weapons, to engage in the vain and impotent work of self-vindication. It may be said "Physician, heal thyself." The rebuke is taken and borne patiently; for he that possesses some *experimental* knowledge of disease will not, on that account, be the less qualified to prescribe for the maladies of others.

Were I to attempt an expression of my views of our present state, our Lord's epistle to the church of Ephesus, Rev. ii. 1—7, would be selected as the basis of discussion. That church was in a state which excited the sympathy and commendation of our Lord, while at the same time it demanded a severe and alarming threatening. Her zeal for the glory of God, and the purity of gospel ordinances was manifested *externally* in a becoming manner. In this respect our Lord knew and approved of her "works, her labour, and her patience."

1. She had tried, found guilty and cut off all heretical and immoral teachers. Ver. 2.

2. The members had an outward conformity to the law of God, excluding from communion persons of profane and immoral lives. ver. 2.

3. She abhorred all Antinomian principles and practices in the church, as is manifested by her hatred of the Nicolaitanes. Ver. 6.

Here, then, we have at least externally, a perfect pattern of a Christian church; which bears a striking resemblance to the present state of the Associate Church in this land; and no doubt, the Ephesians would be inquiring with us, "What lack I yet?" To this inquiry our Lord replies, verses 4th and 5th, "I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent and do the first works; or else I will come to thee quickly, and will remove thy candlestick out of its place, except thou repent." These words contain a heavy charge,—a call to repentance,—together with a severe threatening.

I. The charge; and here let it be observed,

1. She is charged with having fallen from her *first love*. The love of her youth, the love of her espousal to Christ, which must have been most vehement, as appears from the epistle of Paul to this church. They, together with their fathers, had been involved in all the darkness, gross superstition, and horrors of Paganism. They knew not God, they knew not Christ, and they had no hope, Eph. ii. 11, 12. They were completely under the dominion of Satan, they knew nothing else but to fulfil "the lusts of the flesh," they were "children of wrath," Eph. ii. 1, 2. In this pitiable condition the light of the gospel shone upon them, the grace of God apprehended them. "The exceeding greatness of his power to us-ward who believe," was displayed in their translation from the kingdom of Satan into the kingdom of our Lord Jesus Christ. We may then suppose their love bore some suitable proportion to the benefits they had received. For it was in view of this great change that the apostle breaks out in the beginning of his epistle with the rapturous language of adoration and thanksgiving to God for this signal display of divine sovereignty and rich grace towards these Ephesians. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings," &c., Eph. i. 3, 12. Indeed, the whole of the first and second chapters teach us that language cannot express all that the apostle saw and felt on this occasion. May we not then safely conclude that the first love of these Ephesians was very great? But, alas, from this they had fallen! Consequently, as an immediate effect, the church at Ephesus is charged—

2. With having fallen from her *first works*. Not from her zeal for truth—not from the exercise of discipline—not from her attachment to the comely order of God's house—not from her hatred of immorality—but from *that spirituality in the service of God which is the fruit of first love*. And this included—

(1.) A decay of her former degree and exercise of the love of God in the soul. This decay, being secret, was not observed by others; was scarcely perceptible to her members themselves, and consequently excited no alarm. Their regard to the externals of religion had not abated, but was kept alive by the force of habit, acquired when their love was fresh and vigorous, and from a regard to consistency and worldly reputation. Thus they were rapidly approximating to that state in which men sink into the *form* while they "deny the *power* of godliness; being disobedient, and to every good work reprobate."

(2.) This imperceptible decay of the love of God in the soul was attended as its necessary effect with a corresponding decay of *brotherly love*. The love of God, and the love of our brother, says Howe, are not different principles, but the same principle, terminating on different objects. Brotherly love cannot exist in that soul which is a stranger to the love of God; so, on the other hand, the love of God cannot exist in the soul without manifesting itself by the love of the brethren. "That ye love one another," says our Lord, "as I have loved you," &c. Here then we apprehend is the rock, on which we, as a church, are in danger of making shipwreck of faith. Let it not be said that we are an unjust accuser of the brethren, by making this direct application of the divine word.

To admit that a sufficient degree of brotherly love exists among us would be a sinful denial of *facts*, and a flattery of men in sin. Our religious controversies for the last twenty years, have almost wholly mingled with personalities. If this will not convince us of the want of brotherly love, we would not be convinced though "one rose from the dead." Religious controversy is always destructive to love, and consequently to growth in grace, when any degree of personal interest or personal feeling is allowed to intermingle. In such controversies, truth is never the gainer, but always the loser. Love removes slight shades of difference among brethren with the delicate and tender hand of a nursing mother. The want of love magnifies these scarcely perceptible shades of difference, or perhaps even things indifferent, into monstrous errors, seizes a carnal weapon composed of ignorance, bigotry, prejudice, passion, inordinate zeal, and goes forth like a valiant knight to the extermination of fancied evils, which have no existence, or if they have, are not of that importance which have been attached to them, and are not to be removed by the means which have been selected, but only increased, aggravated and rendered a hundred fold more alarming.

(3.) This decay of love was also necessarily attended with a decay of zeal for the salvation of souls. The salvation of men in subordination to his own glory is the design of God in all his works respecting the church. For this he gave his Son; for this he raised up prophets and apostles; for this he continues a ministry in the church; with this end in view he governs the world, exerting continually a particular providence over all creatures and things. With this design of God we must fall in. Salvation is the one thing needful for us. If we fail of this, all is lost. Every thing else accomplished by religion, short of this is evil, only evil. For whatever temporal advantages men may derive from the religion of the Bible, which come short of the salvation of the soul, these temporal advantages will constitute the bitterest ingredients in the cup of their future sufferings. Are we less guilty in this respect than were the Ephesians? Men of overgrown wealth among us give nothing for the extension of the Redeemer's kingdom; and many who do give, give next to nothing. Many of our poor daily labourers for their bread contribute more than others with their thousands. Yet these wealthy professors are stanch advocates for orthodoxy, especially for those things which have a pharisaical and ostentatious show of religion. They are advocates for good order; but then it is the good order which contributes to their ease and worldly comfort; and becomes tributary to their overgrown selfishness by bringing to them the grateful incense of a depraved heart, that they are the people, and that wisdom shall die with them; or at least, that to them belongs the honour of transmitting to posterity a pure dispensation of the gospel, while in fact they are doing all in their power to overthrow the gospel. "They build the sepulchres of the righteous," &c. It is in vain that men show their zeal for God in this way. Ye self-righteous worldlings, unlock your coffers of gold. *Give as God has prospered you;* use your money and your power to break the chains of the oppressed; we desire none of your excuses; your imaginary fears that it will be attended with evil to obey God, and give to men, created in his image, the rights which he has given them, but

of which you have robbed them. You think yourselves reformers, children of the reformers, and yet you are offering to God the polluted sacrifices of unrighteousness. "God hates robbery for a burnt offering." Send the gospel to the destitute, whether at home or abroad, according to your ability; and then the word of God will not expose your insincerity as it now does; almost all that is done among us as a public body, is done by the poorer class of people. It is true there are a few honourable exceptions; a few wealthy men that are justly regarded as benefactors of the church: were it not so we might despond. Let others go and do likewise. Our fellow men are perishing round us for lack of knowledge. The wealthy refuse to educate their sons for the ministry, or their sons are too much dazzled with the outward glare of wealth and pleasure to dedicate themselves to this great and arduous work; yet young men of piety and talents may yet be found among us desirous of devoting their lives to this work who have not the means; a few hundred dollars would place them in the ministry, and yet it is withheld. What a responsibility is this for rich professors? How can they answer in the day of judgment, for the abuse of those talents with which the Lord Jesus Christ has intrusted them? They rob not men, but God! They withhold that which would instrumentally save souls; and though Christ will lose none of his, yet if the tendency of our conduct be such as to deprive others of the word of life, or if we have it, and refuse to give it when we might, we are as guilty in the sight of God as though we actually destroyed those for whom Christ died; for this we do to the extent of our power. This want of zeal for the salvation of others is conclusive evidence that we have fallen from our *first love, our first works*. For an ardent desire for the salvation of others, with corresponding efforts, is the necessary and immediate effect of first love.

II. She is called to repentance. Our readers are familiar with the import of this call. They know it implies sorrow for their fall, and abandonment of the sins which caused that fall, together with a return to the opposite duties. But

III. She is severely threatened: threatened with nothing less than a loss of the means of salvation. If the means be lost, how shall the end be obtained? "I will remove thy candlestick out of its place, except thou repent." The candlestick is the church, (Rev. i. 20,) which contains and holds forth the light of salvation; consequently the removal of this candlestick would be the removal of her church state, and of course all the spiritual blessings which she had enjoyed in that state. A dreadful threatening! Some of our stanch professors who are at ease in Zion, may look upon this as rather severe, against such an orthodox and orderly church as the church of Ephesus undoubtedly was at that period of time. But the threatening was eventually executed.

It forms no part of our present design to notice the various ways which God has for the removal of the candlestick out of its place. This may be done to individuals by just excision from the body of Christ, by a removal from the world, or out of the bounds of the church to destitute places. To congregations, by the removal of faithful pastors by death, or to other sections of the church, where their labours may be better improved by the people, to public bodies

by divisions and schisms, as well as heresies, and to all by giving them up to hatred, envy, malice, evil speaking, hypocrisy and vain glory. But in whatever way this may be effected, its execution is terrible to any people. O that he who "is exalted to be a Prince and a Saviour, to give repentance to Israel, and remission of sins" to them that believe, may turn us to himself, and his wrath from us!

If we are correct in the view here taken, *defection* from the cause of God may take place in any church with a sound profession; and this defection will manifest itself in a loss of brotherly love, a loss of zeal for the spread of the gospel, and by angry and unprofitable controversies. If such be not the present state of the Associate Church, then we have not, like the sons of Issachar, "knowledge to discern the signs of the times." We go farther, and assert that a denial that such is our state indicates either spiritual blindness or wilful obstinacy. But lest any should yet doubt, we proceed to direct proof.

1. Controversies respecting doubtful points, which have little or no practical bearing.

2. More of personal feeling than brotherly love.

3. Indirect and sometimes direct appeals to the people, to enlist under the personal banner of the respective combatants.

4. Personal contempt of those who may not happen to see with our eyes, or hear with our ears.

5. Accusations evidently not prompted by a desire to glorify God and edify the church.

6. Making men offenders for a word, or single unguarded expression.

7. Want of sober well digested essays proving and enforcing from the scriptures the doctrines and duties of our holy religion.

It is not supposed that all these evils exist to an equal extent, or that any of them exist in full force, without any redeeming or mitigating circumstances; if such were the fact, the church could not exist at all; but our meaning is that these things exist to such an alarming extent, as to threaten the existence of our church state.

We have said that a loss of brotherly love, of a zeal for the spread of the gospel, together with angry and unprofitable controversies, are some of the evils which require a speedy removal: other evils also exist, less tangible, perhaps, but not less injurious, arising out of those already named.

1. Young men of piety are either prevented, or deterred from entering the ministry among us.

2. Those who are under the influence of *first love* to Christ, joined perhaps with something of youthful ardour, readily perceive these inconsistencies; they discern more zeal, more efficient action, more liberality in the performance of many Christian duties in sects whose doctrinal views are less pure, than among us. This abates the ardour of their affection towards their own church, leads to discontent and other evils. While they are unwilling to relinquish the professed principles of their church, their love to those who hold these principles decays, or becomes comparatively cold. Perhaps they may look for an outlet to their irrepressible energies, to voluntary associations of doubtful and mingled character. Thus their love and energy, which should be concentrated in the cause of the church,

are dissipated on objects of doubtful utility; and the church, loses, to a certain extent, the affection, obedience, and service of her children. The Synod had a practical demonstration of the effect produced by the evils here hinted at, at her last meeting.

What then are the causes of this evil? and what the remedy? The foregoing remarks furnish an answer. But there are yet other causes. It is well known that the Synod has been recently compelled to exclude from her communion several ministers, and that some others have voluntarily withdrawn. The *causes* which led to these events had long been in operation, and the *effects* of these events are likely to continue even longer than their causes. It is admitted that the excinded brethren had some grievances, but they did not resort in a proper spirit to the constitutional remedies provided for the removal of grievances. Love was not there, but its opposite was. Anonymous, scurrilous, slanderous, and in some respects blasphemous pamphlets: Anonymous and slanderous letters, one with a forged post mark, were some of the weapons of their warfare. They entered upon a course of conduct which aimed a deadly blow at the foundation of all social intercourse among men. Two men, (near relatives of a minister who had been deposed by Synod) acting as a Presbytery, removed the deposition and restored the offender. Thus they wantonly profaned the divine ordinance of church government. They continued with daring impiety to put forth their unauthorized hands in the dispensation of the seals of God's covenant. Having thus braved the authority of God, they ultimately set at defiance public opinion, by claiming to be the very Associate Church from whose communion they had been excluded.

If the excinded brethren would abandon their untenable ground, and return to constitutional measures, as the word of God requires them to do, the breach, though apparently great as the sea, might yet be healed. What those constitutional measures are they well know. The length, however, to which they have already gone, hardly admits a hope that they have still sufficient moral courage to retrace their steps.

Some of the bitter effects of such a war still continue to linger in the bosom of the church; the speedy removal of which is absolutely necessary. A notice of these shall conclude our present essay.

In the spring of 1840, a correspondent of the Monitor broached the sentiment that unjust deposition deprives a minister of his office. The truth of this sentiment, as stated by that correspondent, was then, and is still denied by the editor of the Monitor.

Last spring a sermon appeared by the Rev. James Martin, of Albany, containing the following sentence: "We fearlessly maintain, that in every case of deposition grounded on a relevant charge, there is an entire cessation of office, even though an error in judgment may have been committed in the *finding* of the judicatory, with respect to the proof of the matter or matters charged." Had he added, "unless the circumstances be of that peculiar character in which submission would clearly involve sin against God;" or some equivalent expression, it would have prevented much stumbling to many. With the exception of the language in this one place, the sermon is able, forcible, and much needed. With the language as it now stands, we have in vain attempted to reconcile the mind. It is too sweep-

ing—it is stumbling to weak believers,—it pays too little regard to the rights of individuals—it is not sanctioned by the word of God, nor by the early Seceders, nor yet by the subordinate standards of the Associate Church, and probably never will be sanctioned by those standards. That “SUBMISSION TO CHURCH COURTS IS ALWAYS DUE, IN ALL CASES, WHICH WOULD NOT CLEARLY INVOLVE SIN AGAINST GOD,” we can easily perceive, and have long embraced. It is probable, nay pretty evident from other parts of the sermon that this is all that is intended by the language used; yet that language is liable to misapprehension, has been misapprehended, is producing mischief. Any language that would imply the validity of error and injustice in the solemn judicial proceedings of church courts, or voluntary acquiescence in error or oppression is unsuitable. If the author will modify his *language* in that place, not his *principles*, if we understand him rightly, we will give his sermon a second edition in the Monitor, for the benefit of those who have not read it.

About a month since we received a sermon by the Rev. A. Heron, of Cæsar’s Creek, Ohio, containing the following language:

“The principle that decisions are valid and binding, even when unjust, provided they are based on relevant charges, has been branded as Popery. To this I can by no means assent. It is a slander on Popery; for Popery never set up such a claim. The highest demand that she ever made was that of submission to the decisions of an infallible church, which necessarily must be *just* ones. But here is a claim of validity for decisions which are passed by fallible men, and which are *unjust*. We say then that this is a higher and more arrogant claim, and one which sets the authority of God more evidently at defiance.”

What a burst of sound! Enough to blow an ordnance of his caliber half across the American continent. Indeed, whether he has been heard of since this explosion, we have not yet learned. But seriously, the wrath of our brother Heron must have been “kindled” not a little beyond that of Elihu. But there is generally a cause for every event whether we may be able to trace it or not. In this case the cause is obvious. Mr. Heron has been nursing his wrath ever since the church began to deal with the refractory brethren, who have been excinded, till at length this explosion became inevitable. Indeed, he has so long been in the habit of dissenting and protesting against almost every vote of Synod, that whenever Mr. H. has declined to protest against any important measure it evidently produced a painful apprehension in the minds of members that they might possibly have been wrong. He is so thoroughly convinced, on account of his long personal friendship for the excinded brethren, mingled perhaps with a spice of less honourable feeling, that Synod have been tyrannical in doing that which could not possibly be avoided, without giving up all their cherished principles at one attack of the enemy, that he has been evidently trying to provoke the church courts to suspend him on some doubtful or disputed point, so that he might carry off to the aid of his excinded friends, a larger portion of the church. The Synod did not choose to be caught in this trap. So they have hitherto given him sea room.

With this object in view, he recently waited on the ministry of one of the deposed brethren, expecting that this would undoubtedly lead to his suspension, and that he would be able to make the people believe that he had been tyrannically suspended for the venial offence of occasional hearing—a sin which he knows is very popular in the present day; he knew also that the fierce advocates of mild measures, and the bigoted enemies of that bigotry which condemns occasional hearing, would not stop to inquire into the *small* difference between hearing a deposed minister and one of another denomination, in good standing. But as there is many a disappointment in this changing world, so Mr. H. was doomed to sustain another defeat. The Presbytery very wisely refused to gratify him with a suspension; but merely condemned his conduct. Thus all hopes of farther schism, and a fresh cry of tyranny were blasted at once.

In this calamity we desire to sympathize with our brother Heron in a becoming manner, and to do all in our power to help him out of his present trouble. With all due deference, therefore, we would suggest that he either—

1. Become quiet, settle down, attend to his ministerial duties like an honest and faithful servant of our Lord Jesus Christ. Or,
2. Leave the body quietly, like a civil man, and unite with the new, unauthorized, self-constituted synod of excinded brethren, or Associate Reformed, or New Light Reformed Presbyterians; we fear the Old Light Synod would not receive him. Or,
3. Do something really worthy of suspension; so that even his own congregation can see that he is justly suspended, unless he has made them believe there can be no such thing as just suspension.

This advice is tendered to brother Heron from the best motives, and from an earnest desire to benefit both him and the church; and it is hoped that he will take it in the spirit in which it is given, and not level at us such a tremendous gun as he let off at the head of our brother Martin. For as it is well known, we are naturally rather more excitable than Mr. Martin, the consequences might prove fatal.

Finally, we say in all gravity and affection to our readers, the persons whose edification and comfort we are bound to promote by all the means in our power, heed not such pugnacious ecclesiastics as Mr. H.; let them hurl their sermons at each other's heads till they weary themselves, if they prefer such employment. Heed them not. The Associate Church has not changed her principles, nor will she change them. When she does so, it will then be time enough to take the alarm. In the mean time we beseech you ponder the words of the great apostle to the Thessalonians: "Let us, who are of the day be sober, putting on the breastplate of *faith* and *love*, and for a helmet the hope of salvation. For God hath not appointed us to *wrath*, but to obtain salvation by our Lord Jesus Christ, who died for us. And we beseech you, brethren, know them which labour among you, and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake. And be at peace among yourselves. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men."

These pages have been written in the hope of effecting some little good, with a painful consciousness that they fall immeasurably short of what is demanded by the exigencies of the times. Our desires are greater than our ability. "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men."

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Biographical Sketch of the Rev. W. H. Walker.

"Blessed are the dead that die in the Lord."

SUPPOSING that a little sketch of the life of our deceased brother would be interesting to many if not all of your readers, we send you a few prominent facts. And we do not propose to pass any eulogy; our brother is beyond the reach of either *praise* or *censure*. The subject of our little sketch was born at Shenango, Mercer Co. Pa., in the year 1815. His mother survived his birth only a few hours. He was thus left in childhood almost an orphan. He was the *only child*, and consequently his father's heart was wrapt up in him. He enjoyed the invaluable blessing of early religious training. And no doubt the instructions of an affectionate father made deep and lasting impressions on his mind, and influenced his after course. Parents have every encouragement. They *sow for life, for eternity*, and some of the seed, at last, always springs up in the heart.

About the year 1824, his father came to the neighbourhood of New Athens, Harrison Co. O., where his son commenced attending college.

His course in college was very respectable. The writer of this little sketch commenced about the same time, and during his whole collegiate course was often in his company. We were all fond of him. He was interesting and gaining in his ways. He was full of his little antic pleasantries; and his fund of good humour seemed almost inexhaustible. He always had a very high flow of spirits, which rendered him an agreeable companion. He was *open-hearted*, perhaps to a fault. What he thought he almost always spoke; when, perhaps, a second thought would have dictated silence. His feelings of attachment were warm. He tenderly loved his friends, and was loved by them in turn. Though not an entire proficient, his knowledge of college studies was however very respectable. His course would have been more thorough had it not been so rapid. And this, indeed, was one peculiar trait of his mind. It *travelled* with more than *common rapidity*. It was very *quick* in its operations. He commenced his college course in 1830, and graduated in 1833. He went to the Theological Seminary Canonsburg, Pa. the following winter, in order to pursue his studies for the ministry. For several years before, his mind had been bent on this profession. Indeed from his first commencement he had this in view. He was even then disposed to say, "Here am I; Lord, send me." And under the religious training of a pious father, these resolutions were strengthened every year. He attended the Theological Hall, until his third winter, when for want of funds he was compelled to teach school. As this was not the *first term*, it may have been that in the "school room," he first undermined his always rather delicate constitution. And here permit a single word. Some of our theological students are *poor*. Some of the most *promising* are so, and they are nothing the worse for this: *honest poverty is no disgrace*. But they *must teach* unless *aided*. I have watched, and seen one after another dropping down in God's vineyard, with their instruments in their hands, by diseases caught in the confinement of common school teaching. The Presbyterians have a very *efficient* "*Education Fund*." Cannot our church have the same? We

have indeed a fund, but it nothing like equals the demand. Will our church prefer that her young men shall *wear out* their energies in the "school room," and then come to lay down the remaining wreck of their constitutions, where thousands are famishing for the *bread of life*? I think she will not. But to resume our sketch. Mr. Walker was licensed in 1838, by the Muskingum Presbytery, to preach the gospel of Christ. After travelling his year of probation, he was called to Ohio, in Chartiers Presbytery, and accordingly in 1839, was settled there. His health began very perceptibly to decline about two years before his death, and on the last of February he was compelled to desist from preaching. He then went to Pittsburg, and remained for some time at Mr. Whitten's, (his father-in-law) under the care of physicians. But becoming no better he came to his uncle's, Rev. John Walker's, where he remained till his death. He at first entertained hopes of recovery, but these were soon abandoned. He, however, seemed to be resigned. Although it seemed hard to part with *all*, in the very *morning of life*; yet "not *my will*, but *thine* be done," was evidently the language of his heart. But he died not as those "who have no hope." Before his death he spoke with confidence of his trust in Christ Jesus. Beyond the waters of Jordan he could see his Saviour standing with his crown. O how sweet to *fall asleep* in the arms of so dear a Saviour! to hear him saying, "When thou passest through the waters, I will be with thee."

Thus in the 26th year of his age, and in the 3rd of his ministry, our young brother left us, as we have good reason to believe, to go and receive his crown, and with the throng of the redeemed, to begin the new song, "Blessing, and honour, and glory, and might, be unto our God that sitteth on the throne, and to the Lamb for ever and ever." To his disconsolate widow, and mourning friends, we would say, "weep not." Weep not that he has gone to his Saviour's bosom! Weep not that he is happy in heaven! The Master *called* him, and he dropt his encumbering garments of flesh, and went to God. Weep not! for there are no tears in heaven, for "God shall wipe away all tears from their eyes." From this act of God's providence we may learn,—

1. That death pays but little compliment to the *young*. The *rose*, or the *wrinkle*, the *glossy* lock, or the *silvered* hair are both alike to him. He almost as often takes the flower, when it has scarcely budded, as when all its leaves are spread to the sun. God then is giving a loud call to the *young*, "Be ye also ready."

2. No prospect of *future usefulness* averts the blow. Our brother was only *entering* on his ministerial labours, a few hours of his day apparently only past, and all his work to do, but just then the *master calls him*. Death does not look, to see if the *shadows of the evening* are stretching out, he often calls us before our sun has reached its noon.

3. We learn that death is no "respector of persons." He does not ask whether it be a *minister* or *layman*, whether a *prince* or a *beggar*. The grave has no *upper* and *lower* seats. The *prince* and the *beggar*, must both change their *robes* and their *rags*, for the *same winding sheet*. Death knows no distinctions. There the "master and the servant rest together," for the Lord is the maker of them all.

4. We learn that *God is pleading a controversy with us*. Are not our *ministers* falling before his arrows? Has not the Lord stretched out his hand against us? Let us then turn from our iniquities, and he will yet be merciful. We have not, it seems, *one man* to tell the *perishing heathen* that a Saviour died for them. God, then, is taking what men we have. We are poor, he is making us still *poorer*. We have no labourers *abroad*, he is threatening we shall have none at *home*. This providence should lead us all to examine our ways, and turn unto the Lord.

New Athens.

R. J. H.

A Call on Mr. Heron respecting some Statements contained in his Sermon.

MR. EDITOR,—I have just had the perusal of a sermon lately published by the Rev. Andrew Heron, pastor of the Associate Presbyterian Church of Cæsar's Creek. On page 11, I find the following words: "But when principles are boldly promulgated which I view as totally subverting the authority of the Church's Head—as directly at variance with our profession—as laying the axe to the root of Christian liberty—and as tending to ecclesiastical despotism; and when zealous and persevering efforts are made to diffuse these principles far and wide, and their poison is eagerly imbibed by some at least of our own people, silence would be criminal. Nor should the trumpet, in such a case, give an uncertain sound. Nor shall it, if I can only find language to make my reasoning understood." If I rightly understand this language, the author intends to have it believed that the horrid principles spoken of are propagated in the Associate Church; and a considerable portion of his discourse is professedly occupied in the refutation of one of those principles which he thus introduces to the notice of his readers. "The discovery has, it seems, been made, and made within the Associate Church, that decisions of church courts inflicting censure, however unjust such decisions may be, are valid and binding in every case, provided they are based upon a *relevant charge*."

Now, Mr. Editor, my object in sending you this notice, is to call on Mr. Heron, through the pages of the Monitor, to name the individual, or individuals in our church who have been guilty of "boldly promulgating" the principles to which he refers. The church should know them. Whether Mr. H. has followed the scriptural order in relation to the offenders I do not undertake to determine. But inasmuch as he has published to the world, that in the bosom of the Associate Church the most dangerous and destructive principles are openly maintained, and boldly advocated, I think that he is now bound, in justice to himself, in justice to the church, and in justice to the innocent, who by the publication of this sermon may be brought under suspicion, to give up to the public the names of the guilty persons. If he refuse to do this, he will justly be held as a public slanderer.

I make this demand for names, particularly from the consideration, that I had heard in advance of the publication of this sermon, that I was the person aimed at in it. If so, I consider myself greatly injured, and my sentiments unjustly traduced. I can safely say, that the particular principle which the author combats is none of mine. I never invented it: I never cherished it: I never gave utterance to it. Hence I consider myself justifiable in making this call on Mr. H. for names. And the issue will show whether this unwilling champion, who calls on his congregation to bear witness to his great aversion to controversy, has, or has not been acting the part of the celebrated knight of La Mancha, who rather than not have a fight, gave battle to a *wind-mill*, or whether he has, or has not been making a terrible display of his prowess in the presence of his flock, on the Lord's day, while engaged in mortal combat with a *man of straw*.

I hope, Mr. Editor, that as soon as Mr. Heron sends on the name of the person or persons alluded to in his sermon (for sometimes he speaks of one, and sometimes of many) you will have the goodness to give them to the public as speedily as possible, and oblige

Yours, &c.

JAMES MARTIN.

Sept. 21, 1841.

General Assembly.

THE *Witness* (of Edinburgh,) having given a pretty full report of the General Assembly of the Presbyterian Church of Ireland, thus remarks:—

“Nothing can be more instructive and refreshing than the spirit of union, energy, and fervent zeal in the cause of God which these proceedings display. How glorious if the whole presbyterians of Scotland were so united, instead of presenting, as they do at present, a disjointed and broken front to the common foe! Surely we should long and pray for such a noble result of our present struggles, and many of the followers of Erskine and Gillespie must be beginning to see that such a result would be the only legitimate and splendid issue of all their past efforts, whilst it would unite in an indomitable phalanx the whole sweep of Presbyterianism in England, Scotland, and Ireland. In such a case there might be at least sixty or seventy staunch Presbyterians sent to the British Parliament, whilst the cause of vital religion would, under God, receive a mighty impulse over the whole world. It was justly remarked lately by a Socialist writer, that the power of the religious party in this kingdom is now so strong, that if the religious men were only united, they would carry all before them, and that the secular politicians only succeed in carrying their schemes by fomenting disputes, and keeping the religious bodies together by the ears. We hope soon to see a noble union, which shall break through such puny fetters, and overturn all their infidel plans.

“We rejoiced greatly in the cordial and unanimous testimony borne by such a large, intelligent, and influential body as the Presbyterians of Ireland, to the soundness of those principles for which the Church of Scotland is at present contending, and their determination to aid her with the whole weight of their influence, which we know to be very great. It is a pity that the Moderate party in Scotland, and the Court of Session, can get no religious body in the three kingdoms to sympathize with them.

“We rejoice that our friends in Ireland have spoken fully out upon the subject. Patronage is indeed the real root of all the evil. Patronage is as inconsistent with Presbytery as it is with scripture truth. It is a foul blot upon our Church, inconsistent with its true freedom, a shameless violation of the union with England, the parent of all our schisms and disputes; and all enlightened friends of our Church’s purity must struggle for its total abolition, whilst, at the same time, however, we strenuously maintain our present position.

“We were also delighted with the resolutions of our Irish friends in behalf of the Jews, of the establishment of a Presbyterian Church in London, and the other chief towns of England, and especially with the appointment of Mr. Killen to the Professorship of Church History in Belfast. We all know this gentleman’s high qualifications for such a situation: his learning, his vigour, the beauty and energy of his style, and above all, his enthusiastic Presbyterianism. What a contrast this appointment to the recent prostitution of the Theological chair at Glasgow! proving the importance of having such appointments vested in the General Assembly, and not in an old junta of Moderate Professors. We rejoice that Mr. Killen intends to ground his students thoroughly in the peculiarities of Presbyte-

rianism. This is as it should be, and is also now admirably done by Dr. Welsh at Edinburgh, as it will be by Dr. Reid at Glasgow. But till lately nothing of the kind was done. The course of Church History halted about the middle of the dark ages, or, in some cases, even at the beginning of the New Testament! and men left the Hall as ignorant of the history and constitution of their own church as of the inhabitants of the moon. The churches of other lands do not act so absurdly.—We hail, therefore, with delight, the dawn of a brighter day, and hope soon to see men issuing from the Divinity Halls of Scotland and Ireland, able to hurl back the attacks of all the enemies of our pure and apostolic church, and to chastise the insolence of a rampant Puseyism on the one hand, or a grovelling Erastianism or Voluntaryism on the other.”

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Ought all Capital Punishments to be abolished?

As this is a question which is now agitating the public mind, and arresting the attention of different legislative bodies, I am induced to believe that you will not deem a few thoughts on the subject out of season, or unsuitable to occupy a place in your periodical. Every alteration in legislation, which shall have a tendency to improve the character and condition of human society, is desirable. If the abolition of all capital punishments would have this tendency, every benevolent being would be pleased to see them abolished. Especially would He be pleased who has assured us, under the solemnity of an oath, that he has “no pleasure in the death of the wicked.” It will be granted by all sober-minded men, that laws are necessary to the well-being of society, and we well know that penalties of some kind are necessary to the very existence of laws. If we can know concerning any particular crime, that the best good of the community requires it should be prohibited by a capital punishment, there can be no valid objection against its being enforced.

All, except atheists, must grant that God is the fountain of power. He has the best possible right to make laws, which shall regulate the conduct of his creatures in all parts of the universe. His authority is supreme; that of all others is subordinate. The subordinate governments, in whatever way they may have ascertained the will of the Supreme Ruler, are bound to be regulated by it. If they ascertain his will by the light of reason, it lays them under obligation. And as the light of revelation is altogether more clear and distinct than that of reason, it claims a greater regard.

From the light of reason and revelation we learn that the Supreme Parent has entrusted earthly parents with some authority over their children. Now, if they can know how He would have them exercise their authority, they, as subordinate rulers, are under obligation to exercise it in that very way. Civil government is clearly an ordinance of God. Concerning the civil ruler, the scripture informs us that “he is *the minister of God*, a revenger to execute wrath upon him that doeth evil.” Rom. xiii. 4. Here we learn that human government is both *subordinate* and *auxiliary* to the government of God. Vengeance, in the highest sense, belongs only

to God; but under him it belongs to the civil ruler. Now, if he, who is appointed as God's minister to execute wrath, can know what is the will of Him to whom vengeance ultimately belongs, must he not, in the administration of justice, feel himself bound to conform to it? In such a case, not to conform, would amount to a rebellion of the subordinate against the supreme government. The obligation of conforming to the will of the supreme government, rests more especially on *legislative* bodies, whose province it is to prescribe those rules by which the judiciary is obliged to regulate its decisions.

I would not say that human governments are under obligation to incorporate in their codes all the laws which they find in God's word. Some of these were positive, and not in their own nature obligatory; being designed for a temporary, not a perpetual use. Of this nature were all the precepts belonging to the ceremonial system. Nor would I say that human governments are bound to adopt, both as to the preceptive and penal part, all those divine laws which were based on moral obligation; for, in the Jewish theocracy, the ecclesiastical and civil departments were blended, so as they ought not to be in a government which is chiefly designed to regulate the conduct of men as members of a civil, rather than a religious community. But there is one crime that the Bible prohibits under the pain of death, which it seems evidently to be the will of the Divine Lawgiver that it should be prohibited, under *the same penalty*, by every civil government that should ever exist on earth. I refer to the crime of *murder*.

In the ninth chapter of Genesis we find an express statute relating to this crime, emanating from the source of all authority. It is in these words: "And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Murder is what is intended by the shedding of man's blood. It is the same crime which is forbidden by the sixth command of the decalogue. There the crime is forbidden without the penalty annexed; but here the penalty is the prominent thing: "Whoso sheddeth man's blood, by man shall his blood be shed." Here, it is worthy of notice that God, the Supreme Ruler, decides what shall be the penalty for this crime; also by whom it shall be executed. He does not say that he himself will take away the life of the murderer, but that we shall do it: "By *man* shall his blood be shed." This does not mean that it is to be done by any man that pleases to do it, without judge or jury; but that it is to be done by *human government*, which it was supposed would exist in every country to the end of time. It cannot be understood as a mere prediction, that men in every generation would inflict this punishment upon the murderer, but as a peremptory command that they should do it: "At the hand of every man's brother *will I require* the life of man." He then informs us in what way he will require it, namely, by requiring that every man who sheds the blood of his fellow man, shall have his blood shed by man.

It being a clear case that murder was forbidden by the Supreme Governor, under the penalty of death, and that this penalty was re-

quired to be executed by human government, it greatly concerns us to know whether the law, guarded by this penalty, was designed to extend to all the tribes and generations of men. For if He designed it as a universal and perpetual law, how can a human government think of changing it, without denying its subordination to his control? And such a denial would seem to be nothing less than to declare ourselves independent of the government of the Most High. For myself, I fully believe it to be the will of the Supreme Government, that this law, including the penalty by which it is guarded, should be universal and perpetual. My reasons for this belief are such as these:

1. The language with which the Divine Lawgiver clothed this enactment, is calculated to convince us that he intended it should be a perpetual law, and that it should extend its authority to every part of the inhabited world: "*Whoso sheddeth man's blood,*" &c.—who-soever is guilty of this crime, let him be of whatever nation or rank in society, must suffer this punishment. "*By man,*" without restricting it to any nation, ancient or modern, "*shall his blood be shed.*" The statute requires every human government, which shall be made acquainted with the will of the Most High, to take cognizance of the crime, and see to it that this punishment is inflicted.

2. The reason which is here assigned for the existence of the law, and particularly for the severe penalty whereby it is enforced, is neither *local* nor *temporary*: "For in the image of God made he man." Though man has lost the moral image of God, he still resembles his Maker, in that he is an intelligent immortal being. As he is now enjoying a merciful dispensation, it is the design of this law to protect his precious life from the hand of violence. It is true that the murderer also bears the natural image of God: but this is the very thing which renders him susceptible of guilt, and makes it peculiarly proper that he should be taken from the earth by the public executioner. It is proper to destroy the life of the man who has perpetrated such a bloody deed.

3. If we take into view the *time* when this statute was promulgated, it will do much to convince us that it was intended to be binding on the whole race of man. It was just after the flood, while all the future generations of men were comprehended in one family, that the almighty Creator openly proclaimed, "*Whoso sheddeth man's blood, by man shall his blood be shed;*" in order that this infinitely important statute might be handed down in each of the three divisions of this family, from which the whole earth was to be re-peopled. After this, there were some laws framed for one branch of this family; which were more of a local character. I refer to the laws which were enjoined upon the Israelites, the descendants of Shem. But the law which we are now contemplating was not made for them, any more than for the descendants of Ham and Japheth. It was afterwards incorporated into the Israelitish code; but it was enacted and promulgated long before their national existence.

4. That God is immutably opposed to the abrogation of the penalty which he first annexed to the crime of murder, is made clear by what he says in connexion with the appointment of cities of refuge for the protection of the manslayer. After directing his people to provide for the safety of the man who had unintentionally been the cause of

another's death, he lets them know that they must never make any such provision for the wilful murderer. He says, "Ye shall take no satisfaction for the life of the murderer, who is guilty of death: but he shall be put to death.—For blood it defileth the land: and *the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.*" Num. xxxv. 32, 33. Will not this apply to every other land as well as to the land of Israel? I should suppose that every government which becomes acquainted with the will of the Supreme Ruler, as it is here expressed, would be afraid, in the case of the crime of murder, to abolish capital punishment, lest it should bring the curse of God on the land.

5. Another argument against abolishing capital punishment in the case of murder, is derived from an inspired maxim, relating to the administration of government, which we find in the 28th chapter of the book of Proverbs: "A man that doeth violence to the blood of any person shall flee to the pit: let no man stay him." The proverbs of Solomon are of no private interpretation. They furnish rules of action which are applicable to all nations and all periods of time. This proverb shows murder to be such a crime as deserves death; and it gives us an impressive caution against making any attempt, either to repeal the law which denounces this penalty, or in any other way seeking to prevent its being executed on the offender. "Let no man stay him,"—let no man stand in the way to hinder his fleeing to the pit.

I have one other reason to give, why I believe it to be the will of God that murder should still be punished with death; the reason is this: that such a punishment is needed to promote the best interests of society. He knows (whether we know it or not) that the children of apostate parents are very wicked; that they are "hateful and hating one another;" and that "there is no fear of God before their eyes." He has declared that "their feet are swift to shed blood," and that "destruction and misery are in their ways." God knows that by nature fallen creatures have no benevolent regard to each other, and that they need among other things, the restraint of human laws to prevent their laying violent hands on one another. How soon this propensity of a depraved heart manifested itself, even in the first family. Were there no law to punish murder, there is reason to believe its commission would be a thing of very common occurrence. Almost every insult, whether real or imaginary, would be avenged by murder. Assassinations would take the place of duels. The reason why the man of honour challenges his neighbour to fight with him, instead of waylaying his path, is the hope of impunity in case he kills his antagonist. If he expected for killing him to expose himself to die on the gallows, there would not be so many duels fought. He would wreak his vengeance, if he did it at all, in a way which would not put to hazard his own life equally with that of the man whom he hates.

There are so many of mankind who are not governed by any correct principles of action, and there are at the same time so many incentives to do violence to the blood of our fellow men,—such is the spirit of hatred, envy, revenge, pride, love of money, and the like, that there is need of strong laws to protect human life. And capital punishment, being more dreaded than any other, gives the greatest

strength to the law which forbids murder. Who can help but believe, that the abolishing of capital punishment, in relation to this crime, would render life less secure than it now is? Through the depravation of morals, the lives of our citizens are more and more exposed every year. If the sixth commandment requires us to use all lawful means to preserve our own lives and the lives of others, does it not forbid our doing any thing to weaken those laws which have been enacted to protect life?

We will now just look at two or three of the most common objections against capital punishments.

First. "He who gives life is the only being who has a right to take it away." But, He has a right to appoint his executioners. To destroy the wicked inhabitants of Canaan, he expressly appointed the sons of Jacob to be his executioners. In the case of the man who does violence to the blood of any person, we have not only permission from Him who gave life, that we may take it away, but he has peremptorily required us to do it. In shedding the blood of him who has shed the blood of his brother, human governments take no more upon them than they are required to do. Their right to inflict such punishment might be inferred from the very design of their organization, which is, by the enactment of laws to protect the life, property, and reputation of well-doers against the aggressions of evil doers. But they who are favoured with God's word, learn this right of human governments in a more direct way than by inference.

Secondly. "Capital punishments do not harmonize with the mild spirit of the gospel dispensation." What is there in such punishments repugnant to the spirit of the gospel? "Think not," said the Saviour, "that I am come to destroy the law." Paul mentions it as one of the reasons why he was not ashamed of the gospel of Christ, that it "revealed the wrath of God against all ungodliness and unrighteousness of men." Again he speaks of the law as good, seeing it was not made for a righteous man, (that is, the penalty of the law was not designed to affect the obedient,) but for the lawless and disobedient, "for the ungodly and for sinners, for unholy and profane," for murderers of fathers and murderers of mothers, for man-slayers, &c. If the gospel approves of the law for threatening eternal death to every transgressor, it cannot impeach it with cruelty for threatening temporal death to such a high-handed transgressor as is the murderer.

Every good law is designed to benefit the whole community. The law which forbids murder is designed to protect the lives of all. The penalty which threatens death to the murderer is for the good of all. It is true, the transgressors of this law lose their lives by means of the penalty annexed to it: but whose fault is it that they lose their lives? Surely it is not to be charged to the law, but to their own wilful transgression of it. Is it not weakness, rather than philanthropy, which would rescue criminals from that punishment which they not only deserve, but which the well-being of the whole community requires should be executed?

Thirdly. Some think it is wrong to punish any criminal with death, since it deprives him of that opportunity, which in his case seems to be so much needed, to make preparation for standing be-

fore the Supreme Court of the universe. This argument against the infliction of a capital punishment, even in the murderer, is calculated to weigh more on the minds of the Christian public than perhaps any other which is used. It is doubtless our duty to desire and pray for the repentance and forgiveness of every sinner who is a prisoner of hope, not excepting the man who has destroyed the life of our dearest friend. Christ prayed for those who destroyed his own life. But though the argument I have alluded to is specious, it will not bear inspection. The souls of men certainly appear of as much worth in God's account as they do in ours: and yet He requires that the murderer shall have his natural life shortened. Though he may flee to the altar for protection, the command is peremptory, "Thou shalt take him from mine altar, that he may die." Ex. xxi. 14.

Were human governments so to alter their laws, as to provide for the lengthening out the days of murderers to the utmost limit of natural life, would not such an alteration in all probability shorten the days of a still greater class—a class, too, who have a claim to be protected from the sons of violence? And these, who are cut off by the sons of violence, are sent more suddenly and unexpectedly into eternity, than those who go by the hand of the public executioner. Where then is there any real gain? Nor is it by any means certain that a commutation of punishment, in the case of a murderer, would have a favourable influence on his immortal interests. It is not to be doubted that as great a number of this class of men are saved from the pains of the second death, under the existing laws, as would be saved in case their punishment were to be exchanged for perpetual imprisonment. Some space for repentance is commonly allowed them, after their sentence is pronounced: and the shortness of this space seems adapted to awaken their conscience from its slumbers.

A full discussion of this practical subject has not been attempted. The argument relied on is this: *That God, the Supreme King, has clearly shown it to be His will, that the crime of murder should in every age and country be punished with death.* With a people fully Christianized, this argument, if founded in truth (as I verily believe it is,) must supersede the necessity of recourse to any others. For it is still as true as it was eighteen centuries ago, that "we ought to obey God rather than men."

PHILANTHROPOS.

Confession of a Universalist Author.

DURING a public debate, recently had in Hamilton, Ohio, between Mr. Thomas, a Presbyterian, and Mr. Gifford, a Universalist, Mr. Thomas read the following extract from the writings of Mr. Balfour, one of the most voluminous and able of the Universalist writers. The remarks of Mr. Thomas upon this extract, are forcible and instructive. We are indebted, for an account of this discussion, to the Christian Intelligencer and Evangelical Guardian, published at Hamilton.—*Christian Magazine.*

"Few, if any, among Universalists, have published more books of this kind than myself." But "so far from my publications being

a profit to me, they have only been a bill of expense, and much perplexity in addition to all my labour in writing them, so much so, that *I have been tempted to curse the day I ever wrote a book.*" (The day is coming when he *will* curse it bitterly.) "Many Universalists seem to feel little interest in reading and improving themselves as to their professed faith." (Why should they? They have learned *to think for themselves!*) "What is still more painful, some, *not a few*, have got my books, and either from *want of honesty*, or carelessness, have forgotten to pay for them. Who will be such a fool as I have been, to publish books on Universal salvation, if this be the way their labours are to be rewarded? I am heart-sick of it; and to be told my books have contributed much to the rapid spread of Universalism, has no tendency to remove this kind of sickness."

On the above, Mr. Thomas remarked as follows:

"This is a remarkable confession, and worthy of notice upon several accounts: 1. As it illustrates the moral character of, at least, many Universalists. Whittemore divides the believers of his system into Positive and Negative Universalists. The latter class he condemns as merely anti-orthodox, and as a clog to the wheels of their cause. But it could not be Negative Universalists who purchased Balfour's books, for their own writers frequently upbraid this class of believers with such indifference to the progress of their faith, that they read Universalist books and periodicals as little as the Bible. It must, then, have been positive, full-blooded Universalists, who obtained these books, and who, "from *want of honesty*, or some other cause, *have forgotten to pay for them:*" and this occurred, not in a few cases, only, as might happen among the purchasers of other and better works, but to such an extent that the cheated author exclaims, "Who will be such a fool as I have been?" to publish Universalists' works with such encouragement! 2. We are to observe that it is *heart-sickness* of which Balfour complains. My opponent in this discussion, (Mr. Gifford,) has endeavoured to persuade you that "Brother Balfour has written so much as to break down his constitution; that he complains of *bodily disease*, and that *his right hand, from his writing, has become immovably fixed in the position which he holds his pen!*" Let it be remembered, however, that brother Balfour himself tells us no such idle tale, but says, explicitly, "*I am HEART-SICK of it.*" 3. The following words are yet more worthy of consideration. Balfour not only tells us he has been "a fool (true enough) to publish, without compensation works in defence of Universalism; and that he is heart-sick of his folly; but adds, "*to be told that my books have contributed much to spread Universalism, has NO TENDENCY to remove this kind of sickness.*" A precious confession, truly! What should we think of Paul, if, when confined a prisoner at Rome, when "all men forsook" him, and when about to close his career, instead of exclaiming, "I have fought the good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness," &c., he had left on record this doleful lamentation, "Who will be such a fool as I have been, to write epistles to all the churches, without compensation? I am heart-sick of it; and to be told that my epistles have done much to spread the gospel among dying sinners, has *no tendency to remove this kind of sickness!*" Does this whining Bal-

four believe that the church has been awfully corrupt for some 1500 or 1800 years; that the true gospel has been lost; that God has called and enabled him to restore the pure religion of Jesus, and has given abundant success to his labours and writings; and yet do we hear him say that this success with which God has crowned his efforts, has *no tendency* to remove the heart-sickness, occasioned by the fact that he has received LESS MONEY for his books than he expected! Miserable deceiver! in what language could he tell us more plainly, that the "*almighty dollar*," and not the love of truth, the love of souls, nor the glory of God has been his master-motive in teaching and defending Universalism? And yet, this is the Magnus Apollo of this new dispensation!"

Eastern Wines—Juice of the Grape.

Extract of a letter from Rev. Daniel Ladd, Missionary to Cyprus, to Rev. T. A. Merrill D. D., dated

CONSTANTINOPLE, April 30th, 1841.

"I must now endeavour to answer your inquiries respecting the use and manufacture of wine in these countries. My first remark is, that all the facts which have come to my knowledge, on this subject, go to show that so far as the Bible sanctions the drinking of wine in any way, it always applies to fermented wine. Most of the facts which lead me to this opinion, will appear in my answers to your questions. Your first inquiries whether in Cyprus, or elsewhere to my knowledge, wine is ever boiled down so that it will not ferment, and will remain sweet for years? I answer, it is not done in Cyprus, nor did I ever hear of such a practice except in modern discussions on this subject; and also the Talmud speaks of boiled wine, which a learned Jewish Rabbi of the second century approved for the burnt offering, "because," he said, "it improves it." This boiled wine, I have no doubt, was made just as New England farmers make boiled cider—that is, by boiling the must before fermentation, not to a syrup, but so as to diminish the quantity considerably, and not to prevent fermentation, just as in the case of boiled cider, and then the wine is sweeter and stronger; for the Rabbi says "it improves it." If the must is boiled to a syrup, so as to prevent fermentation, it is no longer wine, but a very different article. This article is very common in Cyprus, in Syria, in this place, and throughout the East, but it is a kind of molasses. Both ourselves and the missionary families here and at Beyroot, use it on our tables for such purposes as we would use West India molasses, or the molasses of the sugar maple.

It is made precisely as I have known some farmers in New England to make molasses from the cider of sweet apples, by taking it, as it runs from the press, and boiling it down to a thick syrup. Such molasses, I know, is not common in New England, but I have eaten it there; and it would be just as proper to call this molasses cider, as it is to call the syrup or molasses made by boiling down the juice of grapes when first pressed out, by the name of wine. And here, I imagine, is one great cause of mistake and ambiguity in discussions on this subject. Mr. Delevan and others, when referring to this syrup made of grape juice, or what in English I

should call *grape molasses*, frequently call it "boiled wine," or "wine." In these countries people do not make this mistake; but call it by a different name from that which signifies wine. The Arabs of Syria call it *dibs*; the Greeks, *epsema*; and the Turks, *petmez*; neither of which words signifies wine. It is one of the most common articles in these countries. Besides being used commonly as an article of food, it is drank with water, just as farmers drink molasses and water in summer, in New England. In this state it is sold in the streets of Beyroot, Cyprus, Smyrna, and of this place, as a pleasant drink in a hot day, and the natives take it with them frequently on journeys, to drink in the same way with water; but the water with which it is mixed becomes nothing but sweetened water. You see then what the "boiled juice of the grape" is—nothing but grape molasses. I intend to send you some, and some wine also, as soon as I return to Cyprus; but I hope your church will not think of making sweetened water of it to use at the Lord's Supper. This I must consider ultraism on this subject. I was sorry to see advertised in the New York Evangelist, by Mr. D. Pomeroy, Jr., "Pure Unfermented Grape Juice, in the form of a Syrup;" for it shows that there is a demand for this article in America.

You ask again whether unfermented wine is common, or whether much of it is drunken, and can be preserved, transported, &c.? It is not common, because must will remain unfermented but a little time. It is like new cider in this respect. It (i. e. must) is drunken only a little during the vintage, and cannot be transported. But the grape molasses, above-mentioned, is common, as you see; it is drank with water extensively; and it can be transported just like any other molasses.

I am surprised at one statement made by Mr. Delevan; that is, that it is the custom of the Jews in Europe, where he travelled, to use a decoction made from dried grapes at the Passover. He says, too, that M. M. Noah, Esq., informed him that this is also the custom of the Jews in New York. Now I am sure that there is some mistake in this. I have made diligent inquiries of Jews and others in this country, and especially of an educated, converted German Jew, a missionary of the London Jews' Society, whether they knew of any such practice, and the result is that no one ever heard of it, except that very poor Jews in Europe, who on account of their poverty cannot obtain wine, do sometimes make such a decoction, and use it as the best substitute for wine at the Passover, and on other occasions when they need wine for religious purposes."—*Vermont Chronicle*.

Presbyterianism and Liberty.

AND here let me say, that, in framing the constitutions of some of the old thirteen States, or settling their policy as independent States, the separation of religious establishments from the State was, in some measure, the result of formal petitions to that effect from large bodies of the clergy. Such was the fact, I know, with respect to the Presbyterian ministers of Virginia. I believe it was so in New York. Those men who have been stigmatized as crafty intriguers for a union of Church and State, were men—I now speak of

nearly all the great evangelical denominations of the time, and especially of the Congregationalist and the Presbyterian—were foremost in the works and conflicts of patriotism, in “the days that tried men’s souls.” It was Presbyterianism as to doctrine, and even a modification of it as to Government, which settled New England, and made it the garden it is. And without disparaging others, I claim for the denomination to which I belong, a large share of that influence which has produced the order, happiness, and prosperity of the middle and western portions of this country. Presbyterianism is eminently a system of public and private virtue. Patriotism owns it as her own ally and friend. To her, civil and religious liberty, under God, owe much of their present large extent. She sent these fountains of blessedness through England in despite of the Tudors and the Stuarts; her own Scotland cherishes her as the guardian of the freedom which she purchased for that land with her blood, and for the Lordship of Christ in his own heritage in that land, she is at this moment periling every temporal immunity; her principles and valour are indelibly interwoven with the self-denying and successful struggles with which Holland vindicated her liberties from the oppression of “kingly and of priestly tyranny;” and in the war of the American revolution, the daring and generous heroism of her sons, her members and her ministers, in this land, stands nobly emblazoned among the soldiers, statesmen, and patriots of those times. When others proved traitors and fled, or fought the battles of tyranny, they stood faithful.

Bear with me farther in this digression, while I give you an incident furnished by another hand. “When the Declaration of Independence was under debate in the Continental Congress, doubts and forebodings were whispered through that hall. The House hesitated, wavered, and for awhile the liberty and slavery of the nation appeared to hang on an even scale. It was then an aged patriarch arose, a venerable and stately form—his head was white with the frost of many years. Every eye went to him with the quickness of thought, and remained with the fixedness of the polar star. He cast on the assembly a look of inexpressible interest and unconquerable determination; while on his visage the hue of age was lost in the flush of a burning patriotism that fired his cheek. “There is,” said he, when he saw the House wavering, “There is a tide in the affairs of men,—a nick of time. We perceive it now before us. To hesitate, is to consent to our own slavery. That noble instrument upon your table, which ensures immortality to its author, should be subscribed this very morning by every pen in the house. He that will not respond to its accents and strain every nerve to carry into effect its provisions, is unworthy the name of freeman. For my own part, of property I have some,—of reputation more. That reputation is staked, that property is pledged on the issue of this contest. And although these gray hairs must soon descend into the sepulchre, I would infinitely rather they should descend thither by the hands of the public executioner, than desert, at this crisis, the sacred cause of my country.” Who was it that uttered this memorable speech,—potent in turning the scales of the nation’s destiny, and worthy to be preserved in the same imperishable record in which is registered the not more eloquent speech ascribed to John Adams on the same sublime occasion? “It was John Witherspoon,—at that day the most distinguished Presbyterian

minister west of the Atlantic ocean—the father of the Presbyterian Church in the United States.”—*Rev. J. M. Krebs.*

Convention of the Reformed Churches.

CHEROKEE, OHIO.

MR. EDITOR,—Being on a visit to the West, I happened, at this place, to lift a No. of your periodical for August, 1841, in which is contained the following inquiry: “Will some person who knows, inform us of the time and place of the next meeting of the Convention of the Reformed Churches?” and I deem it worthy considering its source and its object, of an immediate reply. The Convention meets in the First Reformed Presbyterian Church, Eleventh Street, Philadelphia, on the second Wednesday of May, 1842, at half-past seven o’clock in the evening. I am, very respectfully, &c.

WILLIAM WILSON, *Secretary of the Committee.*

September 24, 1841.

Knowing the World.

THE great and constant danger to which children in the higher walks of life are exposed, is the prevailing turn and spirit of general conversation. Even the children of better families, who are well instructed when at their studies, are yet at other times continually beholding the world, set up in the highest and most advantageous point of view. Seeing the world, knowing the world, standing well with the world, are spoken of as including the whole sum and substance of human advantages. They have their education almost exclusively attended to with reference to the figure it will enable them to make in the world. In almost all companies, they hear all that the world admires spoken of with admiration; rank flattered, fame courted, power sought, beauty invoked, money considered as the one thing needful, and as the atoning substitute for the want of all other things. The phrase, “knowing the world,” is commonly applied, or misapplied, in the way of panegyric, to keen, designing, selfish, ambitious men, who study mankind in order to turn it to their own account. But in the true sense of the expression, the sense which Christian parents would wish to impress upon their children, to know the world is to know its emptiness, its vanity, its futility, and its wickedness. To know it, is to despise it; and, in this view, an obscure Christian in a village may be said to know the world better than a hungry courtier or a wily politician; for, how can they be said to know it, who go on to value it, to be led captive by its allurements, to give their soul in exchange for its lying vanities?—*Hannah Moore.*

Influence of Infant Baptism.—“I cannot but take occasion,” says Matthew Henry, “to express my gratitude to God for my infant baptism; not only as it was an early admission into the visible body of Christ, but as it furnished my parents with a good argument, and, I trust, through grace, a prevailing argument, for an early dedication of myself to God in my childhood. If God has wrought any good work upon my soul, I desire with humble thankfulness to acknowledge the influence of my infant baptism upon it.”

Constantinople.—Mr. Dwight writes the 15th June—

We are on the eve of great events here. There is now, among the Armenians especially, not only a prevalent spirit of inquiry after the truth, but also a thirsting for deliverance from the shackles of past generations. A mighty battle will soon be fought between the enemies and friends of light and liberty of conscience.

The indications of a thorough reformation among the Armenians are as promising as ever. Lately we have heard of thirty-five individuals of this nation in a village beyond Nicomedia, who have become enlightened, and are studying the scriptures as their only guide. This work was commenced through the reading of some of our books, which Mr. Hamlin and myself sent there from Nicomedia last year, by the hands of a man who called upon us from that village, and who has become, we hope, a renewed man. His influence there has been important. He comes frequently to Constantinople on business, being a merchant, and while here he attends my meetings and has always much intercourse with us; and then he goes back to his village and relates the wonderful things he has seen and heard. Mr. Hamlin's school which was disbanded is now filling up again. There is an appearance of an outbreak of opposition here every now and then, but the Lord restrains the enemy, and our friends were never so bold and determined as at present.

Influence of Slavery.—The Louisville (Kentucky) Gazette says: "The most potent cause of the more rapid advance of Cincinnati than Louisville, is the *absence of slavery*. The same influences that made Ohio the young giant of the west, and are advancing Indiana to a grade higher than Kentucky, have operated in the Queen City. They have no *dead weight* to carry, and consequently have the advantage in the race."

Popery.—People may exercise their ingenuity to the end of time to discover the cause of the degraded state of Ireland, but while they wilfully close their eyes to the true and great cause, they are not likely to find it. That cause is Popery. What is the main cause of the degradation of Italy, Spain, and Portugal? The only true answer is *Popery*. What is the reason that the population of certain of the Swiss Cantons is prosperous and happy, and of another portion miserable, dirty, and degraded? Because the former is blessed with Protestantism, and the latter is cursed with Popery. Why, amidst the general poverty-stricken state of Ireland, is the northern division among the most prosperous and contented in the empire? Because society there is founded in Protestantism, and cemented and crowned with its healing influences. Popery is essentially an evil. Its effects are uniformly blighting wherever it takes root in civilized society. In France, for generations, it has been despised. In Germany and the Netherlands it has been curbed, and its legitimate effects have been neutralized, in a measure, by other influences. In the greater part of Ireland, from causes not at present to be specified, it has continued to enslave the great part of the people in its worst and most pitiable forms. The scenes of degrading superstition exhibited at Lough Derg are probably no where to be exceeded, whether in Popish or heathen lands.—*London Watchman*.

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David Christy, the General Agent of the Calvinistic Book Concern, expects to visit the congregations of the Associate Church, in connection with the other denominations interested, to make arrangements for the supply of the publications of the Board, and has also proposed to aid in extending the circulation of the *Monitor*. He is an authorized agent for the *Monitor*, and his visit will afford the opportunity to many of furnishing themselves with our periodical.

PROPOSALS for publishing the first part of Dr. Gill's Reply to Whitby, which is perfect in itself and was originally published in a separate volume: together with an Introductory Essay, explanatory of the *Gospel Offer*, by C. W. W. W. Although Dr. Gill's Refutation of Arminianism is entirely satisfactory, yet his views of the *Gospel Offer* are very obscure: to correct this defect in the work is the design of the Introductory Essay. Only five hundred copies will be printed. Persons sending in their orders in season can have the work delivered to them at Albany, Pittsburgh, and Xenia, Ohio, on or before the next meeting of Synod. The work, neatly bound in marbled paper, can be supplied at fifty cents a copy, or twelve copies for \$5 00, to be sent to subscribers in such manner as they may direct; or, in pamphlet form with stiff covers, at thirty-seven and a-half cents a copy, or seventeen copies for \$5 00.